

THE HUNDRED AND TWENTY-FIRST REPORT
OF THE
LONDON MISSIONARY
SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1915,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1916

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C.

SOUTH INDIA

2



Medical.

Medical work in the Tamil field is up to the present represented by the Women's Hospital in Erode, one of the finest buildings in the town, but it is unused and empty.

Again and again the missionaries are asked, "When will the doctor come?" but the Society have not so far been able to secure the services of the lady doctor so long promised. It is hoped that ere long the wish of the missionaries may be fulfilled, the suffering and waiting people relieved and the hospital made a centre of healing and of life.

Women's Work.

The Christian College for Women, Madras, a Union institution in which the L.M.S. and nine other Societies have entered into co-operation, commenced its work during 1915. On April 15th the first meeting of the College Council was held, and in the afternoon the Principal, Miss Eleanor McDougall, was welcomed. Since then the college has been housed in a temporarily suitable building, and there are forty-nine students. Of this number no less than eight are former pupils of our High School in Madras. It therefore is evident that the union of the L.M.S. with the college is not to be merely nominal, but a union which will have its effect in increasing our ability to meet the needs of India's cry for the uplifting of its womanhood.

TRAVANCORE.

NAGERCOIL.—The area of the district is about 170 square miles, with a population of about 132,000. The Scott College is an important Second Grade College, with High School attached. The Church and Women's work are strong here and throughout Travancore, where there are 11,715 Christians attached to the L.M.S. Girls' Boarding School. *Missionaries*: George Parker, M.A., B.D. (m.), 1900; Sydney Cave, B.A., B.D. (m.), 1908; R. Sinclair (m.), 1909; Miss B. J. Duthie, 1901; Miss G. M. Harries, B.A., 1909.

NEYVOOR.—The headquarters of the Society's largest medical mission. Girls' Boarding School. The district covers an area of about 200 square miles, with a population of 126,000. *Missionaries*: I. H. Hacker (m.), 1877, (Martandam); S. H. Pugh, M.B., Ch.B. (m.), 1912; Miss Blanchard, 1900; Miss C. M. Schaffter, 1916.

PARBYCHALEY.—Has an area of some 300 square miles, with a population estimated at 130,000. *Missionary*: A. T. Fester (m.), 1899.

TRIVANDRUM.—The capital of Travancore and the administrative centre of the State, and also a great educational centre. The Mission district, of which the city is the centre, has an area of 632 square miles and a population of over 300,000. Men Students' Hostel, Girls' Boarding School. *Missionaries*: A. Parker (m.), 1887; H. Hewett (m.), 1893.

QUILON.—A very ancient seaport town on the Malabar coast, forty-four miles north of Trivandrum. The area of the Mission district is about 750 square miles, and the population of the town and district exceeds 464,000. *Missionary*: W. J. Edmonds (m.), 1892.

To come to Travancore from the plains of South India is like coming to the green of a rich oasis. The little strip of land under the rule of the Maharajah of Travancore is a wonderful corner, with the booming sea on the West, and the great forest clad mountains behind. From the hills there are flowing down to the sea numberless streams

making rich and beautiful the land beneath. There is poverty amongst the people and at times periods of scarcity, but seldom, if ever, is there a severe visitation of the famine conditions which periodically prevail in the plains lying inland and to the North.

In other respects, too, Travancore is fertile, for here Christian truth has found fruitful soil, and the L.M.S. has in this beautiful little spot the largest native church of its whole operations.

How far the work in Travancore has progressed can be gauged, not by counting the heads of the converts, but by seeing how many European missionaries are necessary for the carrying on of the work. Here, for all the many activities of our L.M.S. work, for our schools and hospitals (medical work in Travancore is the biggest medical mission work in the world), and for looking after the Indian Christian community of nearly 80,000 there are only nine male and three women missionaries. How much of the work of teaching, guidance, and supervision is carried on by the native Christians themselves can be conjectured by any who consider the above facts.

There are two distinct divisions in Travancore ; the North, where the people and the country are comparatively poor, and where the language spoken is Malayalam, and the South where the country is rich and fertile, the people prosperous, and where the vernacular is Tamil. In the Northern portion the L.M.S. works in Quilon and Trivandrum, and in the South in Pareychaley, Neyoor, and Nagercoil, with a residential station also in Martandam.

Personalia.

Before dealing with the specific branches of work in Travancore, regret must be expressed for the resignation of the Rev. H. T. Wills, who has for the last twenty-four years worked as an honorary missionary for the Society. For his devoted and arduous labours, for his upright Christian character and example we cannot be too grateful, and the students' hostel, lecture hall, reading room and book depôt in Trivandrum will long remain as tangible proofs of Mr. Wills's connection with the Mission. Mrs. Wills has done a work for the women and girls of the district from which we shall reap good fruit for many years to come. Mr. Arthur Parker says :—

“ Many a good woman, wife of preacher, teacher, or deacon and some humbler ones will look back with gratitude on the years spent in the Boarding School under her care. Amid the poverty,

squalor, and often worse, of the distant villages these women stand for a higher life and a truer ideal of motherhood and home."

It is through the ill-health of Mrs. Wills that Mr. Wills has had to resign, in order that they may live in a more congenial climate, and our prayers will follow them as they seek still to continue their devoted service in Bangalore.

We regret the ill-health which has been the unhappy lot of Mr. Hacker, the senior missionary in Travancore. During the hot weather of 1915 he underwent a severe operation, and though able to control the affairs of his district he has been laid aside by much suffering and illness.

Evangelistic.

As in South India, so in Travancore, and even perhaps in a more remarkable degree, the outstanding feature of 1915 was the united evangelistic campaign. Apart from the medical and women's reports, every single report contains considerable reference to this wonderful movement. The initial difficulties which had to be surmounted can be better understood when it is stated that this united campaign of the Christian churches embraced in the North Travancore territory alone, Christians from the following widely differing bodies:—two sections of Romanists, the Orthodox Syrians, Nestorians, Reformed Syrians, Anglicans, Salvation Army, Brethren, Pentecostal League, small bodies called Latter Rain, Six Years, Russelites, and finally our own L.M.S.

On the Committee formed for the carrying on of the campaign all these bodies found representation, and even had the campaign fulfilled no other object it wrought a great work in bringing together all these separate bodies of the Christian community.

Asking for Leaders.

In North Travancore one effort of the campaign has been to stimulate the desire on the part of the Pulayans, a depressed community, to enter the Christian Church, and 1,311 new converts were received in the Quilon and Attingal districts. What the effect of the campaign upon the large numbers who gather at the different conventions will be one cannot say, but in one centre 3,000 people and in another as many as 17,000 gathered to hear the Gospel message. Mr. A. Parker was asked soon after his return to Travancore to preside at the meeting called to plan a campaign in two parts of the Trivandrum district to be carried on by voluntary workers during the school

vacation. "When people ask for leadership they are not far from it themselves," says Mr. Parker.

Much the same report of the value of the campaign comes from Pareychaley, Neyoor, and Nagercoil, and the most remarkable thing seems to be that the efforts to bring others has had a wonderful effect upon the Christian workers themselves. When dealing with the pastoral part of this report more especial reference will be made to this aspect of the campaign. Mr. Cave who was in charge of the work in Pareychaley during Mr. Foster's absence on furlough writes :—

"In the special campaign week our members everywhere went out morning and evening seeking to evangelise their neighbours. Every afternoon since, the men have gone to the men and the women to the women, preaching Christ in their simple way. There is much moral instability, but there is among very many a zeal very stimulating to behold."

Mr. Hacker says :—

"Of the 2,000 men and 637 women in Travancore, who during that week made a decision to confess Christ, there were many non-Christians, and large numbers have shown a desire to attend Bible classes and to be instructed in the Christian faith."

The work done is being followed up, and as Mr. Sinclair says :—

"It is only in the coming year that the full fruits of their labours will be apparent."

Superintendents Needed.

It is especially gratifying that this work of evangelism has taken hold in Travancore, and especially that the importance of it has been realised by the Christian Church there, for it is evident that the European missionary with the mass of office work entailed in the supervision of so many Christians has less and less time for getting out amongst the unevangelised Hindus. Whatever time he can spare from his office and typewriter he feels must be given to the care and oversight and training of those who by the grace of God have come under his care. The need for an evangelistic effort as felt by some of our missionaries may be gathered from the following extract from one of the reports :—

"Another point I would raise is the need for men to be set apart for more directly evangelistic work in the villages. There is a band of workers in the district who on several occasions held meetings in different parts. This is a voluntary movement and most encouraging, but the work done in this way can only be small. It would be well if such work could be considerably increased and every part of the district reached at least once a year. This would of

course entail the employment of trained men in addition to the regular agents, and in the present shortage of funds is quite impossible. The existence of over 20,000 Christians in this one district means a tremendous responsibility in the way of shepherding them properly. If it were possible a specially trained man should be employed to superintend the work (evangelistic) in each area."

Women's Work.

Throughout the whole of the Travancore Mission there are only three ladies who are reckoned as on the L.M.S. staff. That does not, however, by any means signify that work amongst women is neglected, and in every district there are Bible-women at work. (In Quilon, for example, there are six who together paid a total of 12,067 visits to Indian women in their homes.) These activities are superintended by that faithful but unrecognised helper—the missionary's wife. In no single report, other than that sent in by the ladies from Nagercoil, is there any detailed account of this work which is being carried on amongst the women. The wife of the missionary as a rule prefers to do her work quietly and in the background, and is at no time notable for the sending in of full reports. Circumstances during the past year, however, would have prevented such reports, even if a desire to write them were present. Mr. Edmonds in Quilon is working alone without any lady to assist, Mrs. Wills in Trivandrum has suffered greatly from ill-health, Mr. Cave, who was carrying on the work in Pareychaley was alone, as Mrs. Cave had had to bring their little boy home to England on account of his health, and Mrs. Hacker had the anxiety and care of her husband during his months of illness.

There is a trenchant remark which comes in Miss Harries' report which shows that the results of the work in the Indian homes of the Bible-women often go deeper down than is usually believed. Speaking of the work, Miss Harries says :—

" It is a pity that no corresponding work is carried on among men, as I am sure there would be found many eager listeners. As it is, many of them learn much from the Bible-women's visit, and the New Testament is in many Hindu homes."

The Printed Word.

Strangely enough, the references to literature which are found in the whole of the reports from India are very few, and of these few, two come in reports of women's work. In view of the new stimulus which is to be given to the production of literature on the basis of co-operation as urged by the Edinburgh Conference, it will be a most

effective encouragement if missionaries could tell more of the use and value of the printed page.

Mrs. Wills says :—

“ One great source of blessing has been the Tamil and Malayalam magazines for women, and I cannot speak too highly of the splendid work these alone have done. For years it has been my privilege to have a large quantity sent to me every month through the generosity of a Wolverhampton friend, and these have been scattered broadcast to every woman and girl who can read and appreciate them. Had nothing else been achieved than the distribution of this good literature it would have been worth much hard work. But we know from testimonies given that our visits have done good and work has not been in vain.”

The following most interesting items from Miss Harries' report give some indication, not only of the manner of work amongst women, but of its deeply significant results :—

“ A few weeks ago I paid a short visit to Madura, and as usual walked round the great Sivaite temple for which the place is celebrated. It is always a sad sight to watch the people doing *puja* before the hideous images, drinking the filthy water of the enclosed tank and smearing on their brows the sacred ashes ; but one sight struck me as the most pathetic I have ever seen. Seated in one of the outer courts was a *bagavather* (musician) playing on his *veena* and singing verses from the Ramayana. Close to him were four or five Brahmin widows, listening to his music and trying, doubtless, to get some comfort from the words he sang, but the look of utter hopelessness and despair written on their faces showed that they were looking in vain for comfort where no comfort was to be had.

“ What a mercy that we can take comfort to poor widows such as these ! There are many of them among the learners, and in Christ they have found comfort. One poor girl is only 15 and lost her husband after being married for a year. She is always weeping, but learning has brought her some comfort, and her father is always asking the Bible-women to come often and teach her, so that she may be comforted. Many a widow's tears have been dried by the story of the widow's son at Nain. There is something in the Gospel stories to meet the need of each one.

Smiles and Similes.

“ Christianity is also giving comfort and hope to Hindu women in the hour of death. One girl in whom a marked change had been wrought since she had begun to learn was married, but for five years was childless, a great sorrow and disappointment to every Hindu woman. At length there was hope that her sorrow and disgrace would be removed, but she fell ill and for months was confined to bed until it became evident that she was dying. Knowing this she called for the Bible-woman, and looking at her, her face lit up with joy and hope and love, she said, ‘ I am going to Heaven. You showed me the way. How I love you for doing so.’ . . .

“ For the most part the Hindu men are glad that their wives and daughters should learn. Some of them are a little apprehensive when they marry a girl who has some learning, fearing lest this should make them lose their respect for them. One man was quite

relieved when he found that his young wife had lost none of her respect through it, but handed him things with two hands, got his water ready, and performed all those duties which an obedient wife should do!

"I am frequently struck by the aptness of the similes used by ignorant girls and women. There is one girl who has no children and whose husband is ill, but she has a true faith in her heart. One day she said to the Bible-woman, 'The secret of Christianity is only known to the few. It is like a little flower I know. It is very small and very few people know it, but it has such a sweet smell. There are plenty of other flowers, but as soon as they fade their scent goes too. The scent of this little flower however remains even after the flower is dead. So Christianity is know only to the few, but to them it is sweet indeed.'"

Pastoral Work.

The work of the missionary in Travancore is largely concerned with the shepherding of the great numbers who have come into the Christian Church, but even this shepherding has to be done through the instrumentality of the Indian helper, and it is impossible for the missionary to get into close personal relationship with the mass of his own people. Imagine the missionary in charge of the Pareychaley district with 28,000 converts under his care! Even to get to know the villages and the local conditions from which so many of the people are drawn is an exercise of no mean order. Speaking therefore, broadly, the missionary exercises his most powerful influence when he inspires those who are most directly in contact with him, his assistants, pastors, and evangelists, with a high ideal of Christian duty and enthusiasm for the work. Mr. Cave makes a remark which might easily be misinterpreted, when he says "The missionary is of far less importance than is often thought." He means, of course, that even if the skipper were overpowered the first and second mates could carry on, but it is the training and example given by the skipper that make these men able to carry on when he is gone.

It has been previously stated that there are two divisions in Travancore, the Malayalam in the north and the Tamil in the south, and it was also pointed out that the difference was not only one of language, but a geographical and physical difference which affected the people so that those in the north are poor and those in the south comparatively well-to-do. Naturally this difference has its effect on the church life of the country, and the problems which are the burden of the man in Nagercoil do not worry the missionary in Quilon and *vice versa*. In the south the converts are mainly drawn from a Shanar community who, whilst

low down in the social scale from the Hindu standpoint, are still far above the outcaste Pulayah, amongst whom there is going on a mass movement in the north. Speaking of these latter, Mr. Cave says :—

“ They were once a slave caste and are now little more than the serfs of the high caste. They are miserably poor, badly housed, but half clad, and in many cases diseased. In Hinduism there is no hope for them. They must not approach any caste man ; in many cases, if one appears they flee to the hedge or ditch. Long years of oppression have made them quick to resent injustice and ever eager to assert their rights. Years of patient toil will be needed before people who have been so greatly degraded can rise to the dignity of Christian manhood.”

But it is these who are crowding into the Christian Church. These for whom there is “ no hope in Hinduism,” who are seeking uplift and opportunity in Christ.

Frightfulness that Failed.

In the Quilon district during the past year there have been 1,311 new adherents to the roll of Christians, and one new congregation numbering 280 souls has been established. That it is a mistake to think these people have nothing to lose and that there is no opposition, the following quotation from Mr. Edmonds' report will show :—

“ Severe opposition began, men, boys, and women were beaten, a school was burnt down on three occasions, many threats were made to the new converts, and finally a very severe riot between non-Christian Pulayahs, who were holding a social reform meeting and some high caste people, who had made up their minds to stop such progress. In this riot two houses of the high castes' were said to have been damaged or burnt down by these Pulayahs. In revenge the high castes damaged or burnt down several hundred houses of the Pulayahs, and as an extra revenge they also burnt down twenty-one of our Christians' huts and damaged many others. At the same time they took away all the property of these new converts ; even the clothes of the women who, until I could find money to help them buy new clothes, were unable to attend service. Every kind of trick was used to prevent us from buying a plot of land for a permanent school, but, fortunately, a Syrian Christian had the courage to sell us a part of his compound.”

In Pareychaley, too, during the past year 1,300 people were baptised, of whom over a third were adults. The most gratifying testimony is borne in several reports to the valuable reaction on the Christian community of the Evangelistic campaign. This could not be otherwise, for those who were responsible for the carrying on of the campaign felt how vain it would be to commence work unless the workers themselves had been specially prepared to this end. Long before the actual work commenced in

each little Christian community from which voluntary workers were to be drawn, there were months of Bible study and prayer. In this way the spiritual life was deepened and stimulated.

Another result of the campaign on the Indian Church, as noted by Mr. Cave, throws a vivid light upon some of the conditions prevalent in the primitive church :—

“ One bye-product of the campaign may sound strange to Western ears. In Pareychaley, especially amongst those Christians from the Pulayah community, there are thousands of adherents, but unbaptised. In mass movements baptism means primarily the acceptance of Christian morality. Very many are unwilling to enter into what seems to them its bondage. Many of these were living in a condition better described as concubinage than marriage, in a relation terminable at any time. Now, as a result of the campaign, 300 of these adherents have been properly married and will now go on to baptism.”

The Pastoral reports will be summed up in words used by Mr. Hacker concerning the work in Neyoor :—

“ The pastorates have many signs of progress and the training in self-support and self-governing still continues, but difficulties and disappointments in the work are continually arising.”

The Old Adam.

From North Travancore Mr. Wills tells of an occasion when he was asked to open a new church building :—

“ The building was a credit to the builders. The school children came to meet me with flags flying and music, and there was all the prospect of a real gala day. No sooner was the door opened after prayer and the congregation began to file in than word was brought to me that one section of the community was excluding the other. Asking for the deacons and chief members to come to me I enquired what it meant, and found that they were in a most defiant spirit, and were determined that the low caste people should not defile the church with their ‘ unholy presence.’ If an attempt were made to bring them in they threatened to use violence and keep them out. Their excuse was that they themselves did not mind, but that they were expecting a number of their non-Christian relatives and Romanist friends to join them, and that these would not come near the place if the Pulayahs were admitted. In the interests therefore, of these respectable people, they wanted to keep the others out; a very specious plea it was, and evidently they thought the missionary would agree to it. They are not the first people to think that the end justifies the means. We laboured here for more than an hour to bring them to see that such a course was entirely contrary to the mind of Christ, and at last finding them obdurate we announced that there would be no service of dedication that day, or any other time so long as they adopted that attitude, nor would we partake of the food that had been prepared for us, so we returned home.

“ It has been a joy to us since to receive a humble and, we hope,

a sincere expression of their regret for their conduct on that occasion, and a promise not to repeat it."

The report from Mr. Sinclair regarding the Nagercoil work consists of graphic instances illustrating the conditions and the difficulties of a "comparatively young community." Space forbids long quotations, but the few examples will be enough to prove that apparent failure is often the gateway of success, and that Mr. Sinclair is confident of the final result :—

An Unexpected Sequel.

" At Attakulam we had a fair congregation in point of size, but in regard to everything else it was depressing and unsatisfactory. The Catechist was a good man, but he was heart-broken. No matter how he laboured there was one prevailing vice that effectually frustrated all his effort. The majority of his people were drunkards, and their sin not only belied their Christian name, but made their profession a stumbling block of a very serious kind to all our work in the locality. At last we felt we could not continue to support a church of which we were ashamed and which could not hope to contribute worthily to its own support, so the Catechist was removed, the church was closed, and the spiritual oversight of such as were spiritual and Christian in character was added to the Evangelist in charge of a larger church within easy walking distance. Better a closed church than a Church that dishonoured Christ, and we made no secret of the reasons for our action.

" The sequel was not the one which might have been expected—the reformation of the people disciplined. But after the church had been closed a deputation of heathen people visited the missionary and came to ask that the church should be opened, and instructions given to them in Christian things. For years these people had lived round that church and had never sought to darken its doors. When the stumbling block of non-Christian conduct had been removed from its silent witness, they even pressed to enter; indeed, the church is now too small to hold them all and steps have been taken to have it enlarged."

Arrested Development.

" A different case was that of Maultpuram, a church named after one of our early missionaries. There were one or two genuine Christian people there, and these had kept the torch of faith alight in the village for years, but all our efforts to develop the work were unavailing. The villagers were not hostile, neither were they interested, and every time I went to the place I seemed to come away less hopeful. Worst of all, the Catechist seemed to regard the situation as quite normal for that place, and even ventured to suggest that despite all we might do things were not likely to improve. The Catechist was removed and in his place a young man of spiritual gifts and great enthusiasm was sent with the hope that things might be improved, but the hope was not fulfilled.

" At last a drastic course was resolved upon. The Catechist was taken away altogether, and the few faithful souls were asked to unite with another congregation about a mile or so away. It was carefully explained of course, that the work would be still carried on,

and that the Catechist of the other congregation would be both regular and diligent in his supervision. . . . There was the danger that the smoking flax might be ultimately quenched, there was also the effect of our action on heathen minds to consider. We had no complaint against our own Christians as in the former case. At the best we hoped that there would be no backsliding, but things turned out very differently from such modest anticipations.

"When the deputation came they asked that the Catechist should be re-instated for six months, and the whole question then reconsidered. This, of course, was very hopeful, it showed that the church was willing to be put on trial and if found wanting in the spirit of evangelism, it was prepared to accept our proposed arrangement. The six months have gone and what do you think has been the result? The old building has become too small to accommodate the congregations, and without any help from the Mission, a new building is in process of erection. Yes! and the revival is genuine too, the people under instruction are very earnest, and the older Christians have really entered on a new experience."

The casual references to the Catechist in the above incident gives opportunity for some remarks on the Indian helpers. Throughout the reports constant testimony is being given of their ability, character, and usefulness. Mr. Hacker says of one of his assistants, Rev. V. Devavaram :—

"In addition to the Superintendent's services he renders me great assistance in the general business of the district, and during my illness I found his assistance, combined with that of other fellow workers, priceless."

Mr. Parker, speaking of the Rev. K. P. Thomas, an Indian pastor who died in May of last year, says :—

"The Rev. 'K. P.' has been for many years the missionary's right hand man. Between Mr. Thomas and myself there has been, from the time I came to Travancore, the most cordial friendship. He was a man singularly fitted for the post. He held both by his knowledge of the people, his whole-hearted sympathy with them, certain mental and spiritual characteristics which made him peculiarly acceptable to them. His advice was invaluable in all matters in which a knowledge of the conditions and peculiarities was necessary. Besides that, he possessed in an unusual degree a certain independence of mind which prevented him being suspected of subservience to those in charge. He was always the champion of the poor and outcaste, and though often provoked by their wickedness yet he never lost or diminished his sincere love for them. Personally, I mourn his loss deeply. To talk over a difficulty with K. P. T. was to go a long way to get it solved, and there have been many times when his advice and help have brought order out of what looked like inevitable chaos. He belonged to a class of Indian helpers to whom the Travancore Mission owes a great debt, and by whom the L.M.S. in these parts has been nobly served."

All this points to the observation made in one report that "the central problem of our work in Travancore is that of the training of the Christian agency." Whatever the method followed, it is clear that the future of the

work in this vast field of labour depends very greatly upon the quality and Christian character of the men who, under the guidance of the European missionary, are responsible for the training of the Indian Church.

Education.

With the closing of the Theological School in Nagercoil institutional education in Travancore has ceased to exist. The latter after a long period of usefulness, to which much success of the Christian work in Travancore is due, has been merged into the Union Theological School situated at Pasumalai.

The Scott College.

Higher Education is represented by the Scott Christian College, Nagercoil, and the report of this institution is full of encouragement and hope. The total number on the roll was about 1,050, of whom 170 were in the College. Of the total number 750 were Christian, forty of whom were College students.

“In the schools the results of the various examinations were satisfactory, but in the College department the results were poor. In this misfortune, however, we are by no means alone. University affairs in South India seem to be chaotic at present, and it is due to the existence of two distinct parties in the controlling body of the University, which accounts for the variation in the standard of examination set. One party insists upon a more liberal consideration of the students, which would make it comparatively easy to obtain the degree required as a qualification for Government and other posts. The other party affirms that the well being of the country and the honourable existence of the University itself, demand a maintenance of a reasonable University standard. The first party is composed chiefly of Indians, and the second chiefly of Europeans.

“Education on Western lines is a growth of the last few decades, and seeing that it is under the control of the Government which by the declaration of Queen Victoria must observe a strict religious neutrality, it must necessarily, so far as Government is concerned, be disassociated altogether from any form of religion. Western education has overthrown many customs, and has severely shaken old religious beliefs, too often, we are afraid, without having replaced these former powers of control by any higher power of character sufficient to meet the new ideas of liberty and freedom of thought which it has brought. We, who have experienced the power of Christ, know that that power alone is capable of giving the requisite moral control, while at the same time in no way limiting the development of thought and individuality.”

So, though the Scott College was intended primarily for Christian students, those who are responsible feel the necessity for getting into such a close personal touch with the non-Christian student that along with the education

of books they may learn something of the controlling power of the Christian faith.

Personal Work.

The Christian work of the Institution is regarded as of primary importance. All the College students have been studying under Mr. Cave the teaching of the earlier prophets, and the Scripture teaching went on as usual in the schools. The Students' Christian Union was continued, and another retreat for Bible study and prayer was held by the sea in the mid-summer vacation. "About twenty Christian students gathered there, and in earnestness the retreat seemed to be one of the most successful we have had." A retreat on similar lines was also held for the school boys, and about thirty of them went to this same place at a mid-term holiday.

In surveying the progress which has been made during the last few years, Mr. Parker says :—

"One thing stands out as a mark of these years, that is the growth of a stronger independence and individual spirit among the youths and young men. The constant work of our missionaries in developing the spirit of self-support and self-government has shown itself. We are passing distinctly from the time of dependence when help was looked for in every direction. The change has naturally made discipline more difficult, and thought more free, and adherence must be won and not expected. This makes work more difficult but more satisfactory and real, and it creates a greater need for that kind of work which is so difficult to give in an Institute so large—that is personal work."

In school work amongst students, as in district work amongst Christian agents, it is the personal influence which so largely counts.

Primary Education.

There are connected with our Travancore Mission some 300 day schools, with nearly 20,000 scholars—boys and girls. Yet, curiously enough, the reports concerning this vast educational work are usually summed up in each report in a few brief lines. The following quotation from Mr. Hacker's report will indicate the ideal which is in the mind of the Christian missionary:—

"The late Maharajah of Travancore, in one of his famous addresses upon Primary Education, said—'He hoped that the time would come when every poor man in this country would be able to read his Bible or Ramayanam.' This was a great ideal. It is encouraging to know that the present Government is working in this direction by its grant in aid of Primary Education. . . . Our great desire is to see in every Christian village a small school as well as a church."

Mr. John Timothy, the Superintendent of the Schools in the Nagercoil district, says :—

“ Secular lessons were taught carefully and the Scripture lessons as well. I hear good reports from agents about the Christian progress of school children. A close sympathy between the schools and the Church is being shown in a greater degree every year. It has been gratifying to see the Weaver schools, in which the Mission takes so much interest usually, showing great progress during the year, and the work is attended with much promise for the future.”

Speaking of the school work in Nagercoil, Mr. Rasalam, who has been in charge of the Day Schools, remarks :—

“ The number of schools remains the same as last year. They have continued their usefulness and are an unspeakable blessing by enlightening and uplifting the rising generation. The opening of more schools in the North is very essential, for no people need the lifting effects of the Gospel more than these poor and very ignorant people. But there are difficulties in the way. The acquisition of land upon which to build, and obtaining the services of qualified teachers are two of them, and here again the poverty of the people makes it impossible for them to help very much beyond giving their labour. Then the feverish parts of the North do not tempt teachers to go and live among the people. We beg for the prayers of all who read this report, that God may create a true missionary spirit among our people, that they may long to go and help those needy souls.”

Mr. Edmonds has instituted night schools where those who cannot go to school during the day may receive for an hour or two a little instruction. These schools are intended primarily for enquirers and their agency is most valuable in the two districts which have been under his charge. There are now 627 adult scholars (presumably) who are getting instruction in these evening schools.

Girls' Education.

In the village schools the education of girls and boys goes on side by side, but a number of girls are drafted into the Boarding Schools at Trivandrum and Nagercoil. Mrs. Wills in speaking of the school which has been under her care says :—

“ The work of a Boarding School is no sinecure ; it involves endless correspondence and supervision, but in spite of the tax of continual training and practical teaching, we have had our reward, and as the result of the care and attention they have received in the Institute, many girls have passed out of our hands thoroughly Christian. Many and varied have been the natures with which we have had to deal—headstrong and self-willed and with no regard for rules or discipline. Whilst in the school such girls have become entirely changed, and the great Character Builder has made them ‘ another vessel.’ ”

In Trivandrum also there is a hostel for girl students,

where every comfort and convenience is provided for those daughters of Hindu gentlemen who are sent away from home for their education. The Boarding School in Nagercoil reached its high water mark in numbers during the year under review. The year was not marked by any outstanding occurrences, and there was very little sickness. Miss Harries speaks most highly of the Matron, who is so capable that the work goes on smoothly and well, and who is concerned for the moral and spiritual welfare of the girls.

Gift to Serbia.

The girls have contributed by working on Saturday mornings, Rs. 120 to the National Missionary Society, and Rs. 35 realised from their self-denial rice was sent to the Serbian Relief Fund. Miss Harries says :—

“ As this is not my regular work I can speak more freely of the value of the work which is done by getting these girls in from the villages to the Boarding School. When one visits the varied congregations, one can generally tell at a glance which are the girls who have been in Boarding School ; not only are they more respectably dressed and more intelligent looking, but they have a higher moral and spiritual sense, the product of the years they have spent in school.”

Normal Training.

A class has been held in Nagercoil for the purpose of training women teachers. The course was a two years' one with a period of teaching probation before the full certificate could be obtained. The course has now been reduced to one year ; a step which Miss Harries considers is a mistake on the part of the Education Authorities. At present there are ten girls in training, who pass out at the end of the present term, but six girls who were in the last class, and who have now served their one and a-half years' probation, entered for the normal certificate examination last September ; four passed in all subjects, and the other two have each two papers which they can take again.

Industrial Schools.

Owing to sickness and pressure of work, no report has been received from Mr. Hewitt about the Industrial School, of which he is in charge.

The lace industry amongst the Christian women in Travancore can well be classed under the head of an industrial institution. In most of the stations it is carried on on a more or less extensive scale by the missionaries' wives, only in connection with the work in the Nagercoil district is it under the control of women members of the staff. In

spite of the war, the industry has gone on satisfactorily, though the making of the finer lace has largely ceased because of the lack of demand. It is to be hoped that there will be no further curtailment, as not only are some families depending upon this industry for a livelihood, but the bulk of the women's work is dependent upon it. In Nagercoil twelve Bible-women are supported by the Women's Offering Fund, a fund made up of the tithes given by each of the women from her earnings.

Medical Mission.

In the forefront of the report on the Medical Mission centre in Neyoor is placed the results of the evangelistic work carried on during the year. How great is the responsibility of ministering to the physical sickness and spiritual needs of the 115,482 cases which have been treated in the hospitals, some for a prolonged period! Patients come to the huge Hospital from all parts of Travancore, and a Malayalam evangelist has been appointed who can speak with those who come from the Northern part of the districts. He reports several instances of patients and their friends who, during their stay in Hospital have confessed their faith in Christ. The following is one incident :—

“A woman from North Travancore, who had been suffering for fourteen years from dyspepsia, and who had obtained no relief under the treatment of native physicians or by means of vows to various goddesses, hearing that similar cases had been cured in this Hospital, came to Neyoor. She had with her a family of four, including her son and daughter. They attended the morning service conducted in the Hospital and listened to the Word of God with eagerness. I taught them also at her bedside short prayers, and explained Scripture portions especially about the salvation and love of God. The mother was operated on successfully, and during her convalescence the family showed an increasing desire for the knowledge of Christ. Before they left the Hospital, they testified to their Hindu neighbours of their belief in Jesus Christ, and they returned to their home resolved to stand steadfast in the truth that had been revealed to them. So the patients go from the Hospital back to their homes. The known results which can be tabulated are few, but one and all have come into contact with an example of Christian life and have heard of the Great Physician.”

What the work of the Hospital is in the relieving of physical distress can be judged, even by an outsider, who cares to read through the list of major and minor operations furnished at the end of the Report. Though the majority would not understand such diseases as Acute Dacryocystitis and Trachoma Grattage, the surgical notes inserted for the interest of fellow medical missionaries are an example

of the thorough and up-to-date methods which are being followed in this and other missionary hospitals.

Saintly Lois.

More women are coming to the Hospital, and there is the hope, now that a European nurse has been appointed, that the training of Indian women nurses will be re-started. The work amongst the women patients has suffered greatly through the illness of "our saintly old Bible-woman Lois, who for the last twenty-nine years has quietly been passing from bed to bed with her message of comfort and peace. . . . We fear that her long period of most useful and faithful service has drawn to a close. She was always untiring in her work, and quietly but unshrinkingly telling men and women, whether of high caste or low caste, her message of love."

Two of the Branch Hospitals were self-supporting, the others costing the Mission Funds sums ranging up to £50 per annum.

A medical class which has been going through its course of five years has closed. Some of the students did well in their final examinations, and the result is that the staff of qualified helpers has increased from eighteen to twenty-five.

The advance in the price of drugs has been enormous, adding financial anxiety to the continual strain of work. Happily the consort of the Elaya Rane of Travancore, who was operated on in the Hospital, gave a generous subscription of Rs. 1,000 which helped considerably.

In connection with the Hospital there are ten branch hospitals and eight dispensaries, all of which are superintended by medical evangelists trained in our medical school. The year has been a record one both in the number of patients treated and fees received, the latter showing an increase of £170 on 1914. Dr. Ap. Thomas writing of the work of the Branch Hospitals, says :—

" In considering the work of our Branches one naturally wonders as to the spiritual work done that is likely to be of real permanent value. And in estimating it there is very great difficulty. Not long ago, in a Medical Missionary Magazine there arose a discussion as to the relative claims of what were called the Evangelistic side and the Medical side of Medical Mission work. Several writers maintained strongly that the distinction was a harmful one and that Medical work in itself was a very effective form of evangelism. There seems to be much truth in this view, for apart from the results of preaching and speaking the spiritual influence of the care and devotion with which Surgical and Medical aid is given must be considerable. Whether it be owing to the preaching, or the Medical work, or both, we do know of instances during this last year where

patients attending our hospitals have applied for baptism into the Christian faith, some of them hailing from North Travancore outside our own L.M.S. area, and others within our field. But we believe that the leavening influence of the Medical Mission work upon Hindu thought and life is greater than can be easily estimated."

Leper Asylum.

The Leper Asylum is now caring for forty-five patients. The Medical evangelist in charge writes :—

" I am glad to say that this year three adult patients have been baptised, and three others are about to be. One of those baptised was a Hindu. This man, ever since coming to the Asylum, has regularly attended all the services, and has shown a great desire to know the Scriptures. . . . He said that he wished to be baptised to make it known that he was a Christian, although he knew that by baptism, he would make himself an outcaste from among his relations and friends."

Many of these poor, by their helpfulness to one another in their distress, show that they are learning the deepest meaning of Christ's teaching.

III.—TRAVANCORE.

Date when work
was started.

- 1809—**NAGERCOIL**.—George Parker, M.A., B.D.,* Mrs. Parker*; Sydney Cave, B.A., B.D., Mrs. Cave*; R. Sinclair, Mrs. Sinclair; Miss B. J. Duthie; Miss G. M. Harries, B.A.*
Indian Pastors: J. M. Kesari, B.A.; S. Vethamany; A. Arul-antham; V. Visuvasam; G. Barnabas; S. Vethamanikam; M. Solomon; S. Abraham; S. Nesamany.
- 1828—**NEYOOR**.—I. H. Hacker, Mrs. Hacker (Martandam); S. H. Pugh, M.B., Ch.B., Mrs. Pugh; Miss Blanchard*; Miss C. M. Schaffter.
Indian Pastors: T. Joel; A. Samuel; N. H. Harris; M. Vethamanikam.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.
Indian Assistant Missionary: S. Matthias. Indian Pastors: N. Joseph (Amaravilai); G. Ebenezer (Pareychaley); S. Devasahayam, B.A. (Kristucoil); M. S. Titus (Aramanai).
- 1838—**TRIVANDRUM**.—A. Parker, Mrs. Parker; H. Hewett, Mrs. Hewett.
Indian Pastors: W. J. Rasalam (Nellikaikuli); S. Sumanam (Neyattankara); Y. Sanannam (Venayoor); I. Daniel.
- 1895—**ATTINGAL**.
Indian Assistant Missionary: S. Daniel.
- 1821—**QUILON**.—W. J. Edmonds, Mrs. Edmonds.*
Indian Assistant Missionary: Isaac David.

IV.—CHINA.

- 1843—**HONGKONG**.—T. W. Pearce; H. R. Wells,* Mrs. Wells*; R. M. Gibson, M.D., F.R.C.S., C.M., Mrs. Gibson; E. E. Bryant, B.A., B.D. (temporarily); Mrs. Bryant, B.A.; Miss Helen Davies; Miss M. W. Watkin; Miss L. K. Rayner; Miss M. M. Hogben, B.A.; Miss A. Cameron.
- 1807—**CANTON**.—W. W. Clayson, B.A., Mrs. Clayson; Alexander Baxter,* Mrs. Baxter.*
One Chinese Pastor.
- 1908—**POKLO**.—C. D. Cousins,* Mrs. Cousins*; T. H. Caren, Mrs. Caren.
- 1844—**AMOY**.—T. C. Brown, B.A., B.D.,* Mrs. Brown*; L. Gordon Phillips, B.A., B.D., Mrs. Phillips; Miss Ovenden.
Four Chinese Pastors. One Chinese Pastor, North River.
- 1886—**CHANGCHOWFU**.—A. Fahmy, M.D., C.M., Mrs. Fahmy; A. J. Hutchinson,* Mrs. Hutchinson*; Noel B. Slater, B.A. (temporarily), Mrs. Slater; Miss F. E. Reynolds*; Miss A. T. Duncan, M.A.
Two Chinese Pastors.
- 1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner; Miss A. M. Horne, Miss M. E. Horne.*
Two Chinese Pastors.
- 1907—**TINGCHOWFU**.—C. E. Blair, M.B., Ch.B.,* Mrs. Blair*; I. E. Mitchell, B.A., M.D., C.M. (temporarily), Mrs. Mitchell, M.D., B.S.; E. R. Hughes, B.A., Mrs. Hughes; Miss K. H. L. Keen; Miss E. Marjorie Rainey, B.A.
One Chinese Pastor.

* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSION-ARIES		NATIVE AGENTS.					Church Members.	Native Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRIBUCTIONS.
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Boys.			Girls.			
													Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. Out-stations	1829	3	2	6	61	149	33	28	2643	12025	134	4387	65	4367	1116 0 0	8	1043	87 0 0	1000 0 0
TITTUVILEI .. Out-stations	1866	..	..	No	returns	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEYOOR 73 Out-stations	1828	2	1	5	72	86	24	30	2405	16247	51	1928	37	2401	..	11	1778	..	509 17 2
PAREYCHALEY .. Out-stations	1845	1	..	4	64	114	5	8	2699	25266	87	3741	51	3519	71 0 0	6	303	..	495 18 4
TRIVANDRUM .. Out-stations	1838	2	..	4	57	75	16	4	3008	19664	94	4488	42	2568	72 11 3	3	837	..	585 0 10
ATTINGAL Out-stations	1900	..	..	1	5	10	3	2	181	1095	14	440	9	337	..	..	66	..	33 7 0
QUILON Out-stations	1821	1	..	1	35	36	6	4	809	3958	35	2435	63	2139	..	..	528	..	181 0 11
TOTALS ..	..	9	3	21	294	470	87	76	11745	73255	415	17419	270	15331	1259 11 3	28	4555	87 0 0	2805 4 3

THE HUNDRED AND TWENTY-SECOND REPORT
OF THE
LONDON MISSIONARY
SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1916,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1917

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C. 4.

elsewhere, but that it has been a great blessing to the church. We hope that coming years may see the influence spread more widely beyond the church. Mr. Hatch, who arrived in Salem during the year, has been studying the methods of work in vogue in the district and getting to know the varied capacities of his Indian colleagues. He is struck by the readiness of the Salem people to listen to street-preaching, and by the influence of the Bible among the higher classes in the Namakal District.

Mr. Gordon Matthews, working under an Indian principal as vice-principal of the High School at Coimbatore, writes a report on his work as an educational missionary, which might well be printed word for word. He knows from happy experience that the division of the work into Educational and Evangelistic sections is entirely misleading, inasmuch as educational work properly staffed gives unlimited opportunity for teaching Christianity. In the Coimbatore school most of the boys come from the solid middle classes of the community and are, therefore, not so brilliant as the Brahman boys, who are brought up in the atmosphere of education. But these very classes, matter-of-fact and sturdy, may well have the future of the country in their hands, and should make leaders for the Christian church, hitherto so largely recruited from the lowest castes.

In Coimbatore the women teachers of the elementary schools are Christian, and one school has been so successful that strong opposition has been threatened.

We are thankful to record that the Women's Hospital in Erode has been re-opened, as Miss Hilda Pollard, M.B., B.S., Lond., offered to the Society and was accepted while out in India. It has been closed since 1912, when Dr. Myfanwy Rees, now Mrs. Witney, was transferred to China.

TRAVANCORE.

For List of Missionaries, see p. 74. For Statistics, see p. 81.
For description of the Field, see Report, 1916, p. 80.

The reports from Travancore are such interesting reading that it is very tantalising to attempt to compress them into a short survey. On every side the life of the church appears to be strengthening rapidly, and it is more and more clear that in both parts of the district, Tamil and Malayalam, the church of Travancore has a great future.

A Better Church and a Wider Witness.

Hitherto the pastorates (*i.e.* the self-supporting churches) have formed a Church Union of their own, and on becoming self-supporting have ceased connection with the other Churches not so far advanced. But now it is generally recognised that all the work is one, and that it is a mistake for the Mission to have

complete and lonely responsibility for the weaker Churches. The stronger Indian leaders are now recognising that it is these weaker Churches which specially demand their thought and help, and they are giving with wonderful generosity. The record of Indian leadership makes the past year a very bright one.

The Church is not content with an improvement in organization, or with greater efforts to build up the church itself. There have been strong impulses in every part of the work to win those outside to a knowledge of what the Gospel means. The Evangelistic Campaign has not been the only occasion at which the feeling manifested itself, the feeling is obviously deep and general. In Trivandrum there have been revival services which, though possessing certain dangers, have done much for the life and activity of the church.

A Mass Movement in the North.

The movement in Quilon, and to a less extent in the Attingal District, has gone forward during the year. The Christians have been persecuted in some villages, and against one of the leaders serious charges were made, for which bail was impossible. But Mr. Edmonds and a Syrian Christian lawyer succeeded in proving the man's innocence and open persecution ceased. It is interesting to find a Syrian Christian, with a high place in the social scale, taking up the cause of these out-caste converts.

It is also interesting to find a church, mainly drawn from a certain caste, giving lavishly to make room within its building for converts from a class below. The general results speak for themselves.

"The result of two years of this mass movement shows that 3,000 persons have applied to our churches for admission, of whom about 180, for various reasons, have given up. In 1915, 1,311 applied; of these, 196 were accepted as new converts after six months' or more probation. During 1916 some 1,700 sought admission. From these and from the previous years' newcomers we accepted 1,098 as sufficiently tested; this leaves, at the end of the past year, 1,532 still passing their probationary test. Thus, two years have increased our community from 4,651 to 7,448; an increase of nearly 63 per cent."

Law, Education, and Medicine.

The Women's Work among the villages has proved more than ever the value of the Lace and Embroidery Work. More women have been anxious to be allowed to work, and many have been learning to read—for employment is only given to those who are able to read the Bible for themselves. The change in the outward appearance and character of those who come under the influence of the missionaries' wives in this way is remarkable.

Girls' schools and hostels, the training of teachers, and the supervision of Bible-women have gone on actively during the year, and the women of Travancore are taking up work more actively than before. Miss Blanchard has found that the withdrawal of the Bible-woman from a village that seemed unresponsive,

led very soon to a request for renewed teaching and quite a different spirit,

Mr. George Parker has only just returned to India, and from him there is no report ; while the Rev. Sidney Cave marked his arrival in England by taking his D.D., with a thesis presented to London Univeristy on the theories of Atonement in Hinduism and Christianity.

In the Hospital at Neyoor the year has been a difficult one owing to the enormous rise in the price of drugs. This demand has been reinforced by the increasing popularity of the hospital. It is very plain, though Dr. Pugh does not say so, that the hospital is adding to its reputation with the people. There is an eight per cent. rise on the figures of attendances at the combined hospitals in any previous year, and seven new hospitals have been opened to find scope for as many new students who have passed through the training course. The Government has recognised them as Hospital Assistants, which gives them much better status with the Indians. The hospital has been fortunate during this year in being able to secure Miss Schaffter. As she had already a knowledge of Tamil, she had been able to get to work at once, and is taking in hand all those parts of the supervision of the work for which a woman is specially qualified.

The general statistics for Travancore, compared with the previous year, shows advance in every important branch of work.

	1915.	1916.
Church Members	11,745	12,276
Native Adherents	78,255	83,203
Scholars	19,886	21,690
Local Contributions	£2,805	£3,122
Medical : In-patients	4,163	4,308
„ Out-patients	105,591	114,534
„ Fees	£158	£193
„ Local Contributions	£1,440	£1,761

What is happening in Travancore will follow later in other fields also, by the grace of God.

III.—TRAVANCORE.

Date when work
was started.

- 1809—**NAGERCOIL**.—George Parker, M.A., B.D., Mrs. Parker*; Sydney Cave, B.A., D.D.,* Mrs. Cave*; R. Sinclair, Mrs. Sinclair*; Miss B. J. Duthie; Miss G. M. Harries, B.A.*
Indian Pastors: J. M. Kesari, B.A.; S. Vethamany; A. Arulan-
antham; V. Visuvasam; G. Barnabas; S. Vethamanikam;
M. Solomon; S. Abraham; S. Nesamany.
- 1828—**NEYOOR**.—I. H. Hacker, Mrs. Hacker (Martandam); S. H. Pugh,
M.B., Ch.B., Mrs. Pugh; Miss Blanchard; Miss C. M. Schaffter.
Indian Pastors: T. Joel; A. Samuel; N. H. Harris; M. Vethamanikam.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.
Indian Assistant Missionary: S. Matthias. Indian Pastors: N.
Joseph (Amaravilai); G. Ebenezer (Pareychaley); S. Devasahayam,
B.A. (Kristucoil); S. Titus (Aramanai); S. Jacob.
- 1838—**TRIVANDRUM**.—A. Parker, Mrs. Parker; H. Hewett, Mrs. Hewett.
Indian Pastors: W. J. Rasalam (Nellikaikuli); S. Sumanam
(Neyattankara); Y. Sanannam (Venayoor); I. Daniel.
- 1895—**ATTINGAL**.
- 1821—**QUILON**.—W. J. Edmonds, Mrs. Edmonds.*

IV.—CHINA.

- 1843—**HONGKONG**.—T. W. Pearce; H. R. Wells,* Mrs. Wells*; R. M.
Gibson, M.D., F.R.C.S., C.M., Mrs. Gibson; E. E. Bryant, B.A.,
B.D. (temporarily), Mrs. Bryant, B.A.; Miss Helen Davies;
Miss M. W. Watkin; Miss L. K. Rayner; Miss M. M. Hogben, B.A.;
Miss A. Cameron.
- 1807—**CANTON**.—W. W. Clayson, B.A., Mrs. Clayson; Alexander Baxter,
Mrs. Baxter.
One Chinese Pastor.
- 1908—**POKLO**.—C. D. Cousins,* Mrs. Cousins*; T. H. Caren, Mrs. Caren.
- 1844—**AMOY**.—A. J. Hutchinson, Mrs. Hutchinson; T. C. Brown, B.A.,
B.D.,* Mrs. Brown*; L. Gordon Phillips, B.A., B.D., Mrs. Phillips;
E. A. Preston, Mrs. Preston; Miss Ovenden.
Four Chinese Pastors. One Chinese Pastor, North River.
- 1886—**CHANGCHOWFU**.—A. Fahmy, M.D., C.M., Mrs. Fahmy;
Noel B. Slater, B.A., Mrs. Slater; Miss A. T. Duncan, M.A.; Miss
Wheeler.
Two Chinese Pastors.
- 1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner;
Miss A. M. Horne.
Two Chinese Pastors.
- 1907—**TINGCHOWFU**.—I. E. Mitchell, B.A., M.D., C.M. (temporarily),
Mrs. Mitchell, M.D., B.L.; E. R. Hughes, B.A., Mrs. Hughes;
Miss K. H. L. Keen; Miss E. Marjorie Rainey, B.A.
One Chinese Pastor.

Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSION-ARIES		NATIVE AGENTS.					Church Members.	Other Native Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRIBU- TIONS.	
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			No.	Scholars.	Boys.			Girls.				
													Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.		
NAGERCOIL .. Out-stations	1829	3	2	9	71	223	34	45	2846	12503	147	6340	63	4055	1686	8 0	12	2370	247 8 10	£ s. d. 1220 5 8
TITTUVILEI .. Out-stations	1866	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEXOOR 74 Out-stations	1828	2	2	6	72	80	23	32	2469	16696	49	1880	40	2490	..	..	11	2060	..	541 4 3
PAREYCHALEY .. Out-stations	1845	1	..	5	70	115	5	9	2894	26174	106	4647	57	3997	94	12 0	6	342	..	506 4 0
TRIVANDRUM .. Out-stations	1838	2	..	4	61	76	14	3	3042	20096	98	4970	46	2463	81	9 1	3	944	153 5 1	577 19 6
ATTINGAL .. 15 Out-stations	1900	..	..	..	5	10	3	2	180	1131	14	481	11	384	..	..	..	83	..	36 11 9
QUILON 32 Out-stations	1821	1	..	1	34	51	6	5	845	6603	92	2507	59	2039	..	..	..	572	..	240 2 0
TOTALS ..	..	9	4	25	313	555	85	96	12276	89203	446	20825	276	15428	1802	9 1	32	6371	400 13 11	8122 7 2

THE HUNDRED AND TWENTY-THIRD REPORT
OF THE
LONDON MISSIONARY
SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1917,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1918

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C. 4.

of the Stanes School for Anglo-Indians, and of Mr. Golden, a partner in the firm of Stanes & Co.

Miss Grierson, though without a colleague, has managed to keep all the activities of the women's work in full swing. Mrs. Berry, who has visited 350 houses with the Bible-women of the L.M.S., finds that in each house the hearers gathered are likely to be anything from four to twenty. Mrs. Berry is certain that many really are convinced that in Christ is the only way of real happiness and blessing, though they dare not face the loss of everything which is involved in baptism.

TRAVANCORE.

Miss Harries is so far unable to return from England because of the refusal of passports to women, and Miss Duthie has been compelled to manage as much as possible of the women's work of Nagercoil. She seems to have been peculiarly successful in these difficult circumstances. In the large school there are 514 girls, almost all Christians. In the Secondary School the parents requested that the Mission would start a fifth form, but it was felt better to postpone this till Miss Harries' return. Indian music is now being taught in the school. In the schools for Hindu children everything is much more primitive, for Hindu tradition in the district is all against the education of girls. It is not uncommon to find a girl learning the first or second reader whose husband is preparing for the B.A. Four of the Christian teachers of the main school were sent away to the girls' camp at Mandapam, and it is a mark of the isolation of Travancore that on this occasion two of these travelled by train for the first time in their lives.

The lace and embroidery industry here, at Neyoor, and at Martandam, has done exceedingly well, even under war conditions. It may be anything but easy to get thread in the coming year.

The work at Neyoor under Miss Blanchard shows very much the same features as that in Nagercoil, though on a smaller scale. In the Sunday School examination the schools won a silver medal three years running.

At the main hospital in Neyoor and its nineteen branch hospitals or dispensaries there have been 124,637 out-patients. If obstetric operations be excluded, because the sufferers are so often brought too late for proper treatment, the success of Dr. Pugh may be judged by the fact that out of 329 major operations at the head station only 3.8 per cent. died among the abdominal cases, and only 1 per cent. of all the rest. Miss Schaffter, as nursing superintendent, has contributed greatly to this result by her personal skill and the training of the nurses. The cost of drugs and of everything else has risen to a phenomenal figure, but a new hospital has been started at Kilimanur, where was only a tiny dispensary. Though the district is one in which we

have no Christians, the Hindus gave land, timber and tiles, and we were thus able to build a hospital at very small cost.

Mr. Hacker feels that the danger of the self-supporting parishes is a somewhat complacent isolation, and is hoping that they will feel their kinship with the circles of aided churches. One Indian is devoted entirely to personal work among higher castes of Hindus, and a growing readiness is noticed among the Christians to witness for Christ among the non-Christians around them. There are indications that it should be possible for us to get a better supply of trained teachers for the elementary schools.

In Quilon the Mass movement of the past two years has continued, and in three years the Christian community has risen from 4,650 to 7,920. In the Attingal District 250 converts have been gathered in. In one or two places there has been very definite persecution. One church was burnt down, in another case there were threats of personal violence, and in a third instance an attempt was made to teach simple religion and prayer without Christianity. There has been a large increase in some congregations, and useful work has been done by the night-schools during part of the year. Caste feeling within the Church bred a spirit of general obstructiveness in some thirteen churches, but the bad methods adopted only led to failure and the disaffection passed away after greatly trying the patience of those responsible for the district.

TRAVANCORE.

FIELDS.	When Begun.	MISSION-ARIES.		NATIVE AGENTS.					Church Members.	Other Native Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRI- BUTIONS.
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teach- ers (Women).			Scholars.	Boys.			Girls.				
												Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.		
NAGERCOIL Out-stations	1829	2	2	9	62	215	24	47	2968	12944	137	6237	74	4564	1996	8	2611	86 11 8	£ s. d. 1361 3
TITTUVILEI Out-stations	1866	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEXOOR .. 75 Out-stations	1828	2	2	5	73	85	24	37	2603	17180	51	2202	41	2652	..	11	2640	..	557 14 11
PAREYCHALEY .. Out-stations	1845	1	..	6	70	118	4	9	3081	27154	95	4883	56	3414	46 17 9	6	356	..	573 0 10
TRIVANDRUM .. Out-stations	1838	2	..	4	67	77	10	5	3316	20602	104	5118	53	3018	..	3	229	187 3 10	467 15 8
ATTINGAL 15 Out-stations	1900	1	..	..	14	2	3	2	175	1354	13	490	14	403	..	..	107	..	40 4 5
QUILON .. 35 Out-stations	1821	1	..	1	37	39	6	6	834	7003	42	2581	59	2156	..	..	570	..	202 14 5
TOTALS	..	9	4	25	328	536	71	106	12977	86237	442	21511	1297	16207	2043 0 9	28	6513	273 15 6	3202 13 8

III.—TRAVANCORE.

Date when work
was started.

1809—NAGERCOIL.—George Parker, M.A., B.D., Mrs. Parker*; R. Sinclair*, Mrs. Sinclair*; Miss B. J. Duthie; Miss G. M. Harries, B.A.*

Indian Pastors : J. M. Kesari, B.A. ; S. Vethamany ; A. Arulantham ; V. Visuvasam ; G. Barnabas ; S. Vethamanikam ; M. Solomon ; S. Abraham ; S. Nesamany ; P. James.

1828—NEYOOR AND MARTANDAM.—I. H. Hacker, Mrs. Hacker (Martandam) ; S. H. Pugh, M.B., Ch.B., Mrs. Pugh ; Miss Blanchard ; Miss C. M. Schaffter.

Indian Pastors: T. Joel; V. Devavaram; N. H. Harris; V. Y. Moses.

1845—PAREYCHALEY.—A. T. Foster, Mrs. Foster.

Indian Assistant Missionary : S. Matthias. Indian Pastors : N. Joseph (Amaravilai) ; G. Ebenezer (Pareychaley) ; S. Devasahayam, B.A. (Kristucoil) ; S. Titus (Aramanai) ; S. Jacob.

1838—TRIVANDRUM.—A. Parker, Mrs. Parker ; H. Hewett, Mrs. Hewett.

Indian Pastors : W. J. Rasalam (Nellikaikuli) ; S. Sumanam (Neyattankara) ; Y. Sanannam (Venayoor) ; I. Daniel; A. Theophilus.

1895—ATTINGAL.—C. G. Marshall, Mrs. Marshall.

1821—QUILON.—W. J. Edmonds, Mrs. Edmonds.*

IV.—CHINA.

1843—HONGKONG.—T. W. Pearce, LL.D. ; H. R. Wells, Mrs. Wells* ; R. M. Gibson, M.D., F.R.C.S., C.M.* ; Miss Helen Davies ; Miss M. W. Watkin ; Miss L. K. Rayner* ; Miss M. M. Hogben, B.A. ; Miss A. Cameron.

1807—CANTON.—W. W. Clayson, B.A., Mrs. Clayson ; Alexander Baxter, Mrs. Baxter.

One Chinese Pastor.

1908—POKLO.—C. D. Cousins, Mrs. Cousins* ; T. H. Caren, Mrs. Caren.

1844—AMOY.—A. J. Hutchinson, Mrs. Hutchinson ; L. Gordon Phillips, B.A., B.D., Mrs. Phillips ; Miss Ovenden.

Four Chinese Pastors. One Chinese Pastor, North River.

1886—CHANGCHOWFU.—A. Fahmy, M.D., C.M., Mrs. Fahmy ; Noel B. Slater, B.A., Mrs. Slater ; Miss A. T. Duncan, M.A. ; Miss Wheeler.

Two Chinese Pastors.

1866—HWEIANHSIEN.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner ; T. C. Brown, B.A., B.D., Mrs. Brown ; Miss A. M. Horne.

Two Chinese Pastors.

1907—TINGCHOWFU.—E. R. Hughes, B.A., Mrs. Hughes ; E. A. Preston, Mrs. Preston ; Miss K. H. L. Keen* ; Miss E. Marjorie Rainey, B.A.

One Chinese Pastor.

* Absent on furlough.

THE HUNDRED AND TWENTY-FOURTH REPORT
OF THE
LONDON MISSIONARY
SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1918,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1919

THE LONDON MISSIONARY SOCIETY,
16, New Bridge Street, London, E.C. 4.

The giving, too, has been the largest on record, which in such a time is cause for wonder and admiration. Our teachers, with fixed allowances, have to bear the brunt of the high prices. Coimbatore, with its smaller number of agents, has managed to give a small famine bonus, but for the workers, as for the missionary on his tours, food has often been difficult to procure. There is a movement among some of the higher grades of the outcaste villagers, and Mr. Porter has insisted that they should provide the school buildings before he will send a teacher. It needs some bargaining, but when the bargain is arranged the village is proud that it has so good a school. These people as village carpenters are in a more independent position than those who work upon the land, and labour generally is so hard to get that even the outcastes are to some degree masters of their fate. At the same time a rich landowner was recently convicted of buying the right of transfer of certain coolies, "together with other properties attached to the land." It is hard to see where this system differs from slavery.

Owing to Miss Hawkrigge's presence in Erode, Miss Inglis has been able to get out more often into the villages, though anything she can do is small indeed compared to the opportunity. Miss Mummery is now in Coimbatore with Miss Grierson; and Miss K. D. Browne has begun her work in Salem.

Mr. Gordon Matthews, after some interesting experiences as a chaplain in Mesopotamia, has returned to the High School in Coimbatore. He speaks strongly, but not too strongly, in commendation of the work done by Mr. P. J. Devasahayam, the Principal of the High School.

"... He has risen to every responsibility the Mission has laid upon him. The S.I.D.C. is considering larger, more venturesome steps in the direction of devolving our responsibilities on to Indian bodies. Those who have been privileged to work with Mr. Devasahayam look forward to those changes with confidence. There are not many like him, but my opinion is that there are potential Devasahayams whom we never discover because our present mission service does not offer spheres of responsibility to attract men of capacity and spirit. Give the call and they will answer. . . ."

Unfortunately Mr. Devasahayam suffered a good deal from influenza, but this has not prevented some valuable work upon the problems of the Church Council, perhaps the most central need at the present moment. As has been above suggested, elementary education has suffered badly from food shortage, but that is by no means the only obstacle. Mr. Porter found the house of one Korava plastered with stones, and on asking why the attack had been made, was told that it was because he had dared to send his boy to school. Caste uses all its machinery to prevent the degraded from rising out of the pit.

TRAVANCORE.

Though Travancore came in for the influenza epidemic up till the end of the year, it probably suffered less from famine than

did dryer parts of India, but at that point the situation was beginning to be serious. In the absence of Mr. Sinclair two districts, Nagercoil and Pareychaley, were in the hands of Mr. Foster, and his report tabulates the amount of self-supporting work transferred to a Church Council. This means a wise revision of the old policy of complete independency. The churches remaining in the Mission organisation are less wealthy and advanced, but there is free co-operation between the two portions of the work, though the problem of how to make that co-operation most effective has yet to be solved. Mr. Foster quotes an interesting census of income, showing that out of 4,000 Christian families in the Nagercoil district, probably 3,380 have an income under 10s. a month; but 10s. goes much further in Travancore than in the rest of India. The striking thing is that in face of such resources the generosity of the churches should be so great. Their giving actually works out at about Rs. 3 per family a year! The main hindrances to church advance seem to be ignorance, poverty, and to some extent drunkenness.

Trivandrum, whence a report comes to us for the past two years, has adopted the method of annual Conventions, which are intended to correspond to the religious fairs of Hinduism. These have lasted for four days, and have attracted not only Christians but also non-Christians. Everything has been done very simply and along Indian lines, and each has been concluded with an impressive Communion service. One system here current might be adopted in other parts of the world. At the close of the Sunday morning service a list is read of prayer-meetings that will be held in the houses of certain members. These are so arranged as to make it possible for those living at a distance to meet in some house near by. Here, too, the people have given generously out of their poverty.

The elementary education in the south does not appear to be making much advance upon the past. In Trivandrum, however, Mr. Parker finds in the combination of school and church one of the causes of the attraction of Christianity for those outside it. The worship of the Sunday, and the training of the children through the week, shows the Hindus what Christ has to offer as compared with their animistic demon worship.

The Union Divinity School, which, by the kindness of the American Board, was first placed at Madura for an experimental period, has now been changed to Attingal, with a view to ultimate settlement at Martandam. Our American friends would have wished us to stay at Madura, but the removal was inevitable, and has been so effected as to keep a certain happy measure of connection with the Madura work. The competition for entrance was keen on the part of the Travancore candidates, forty applying for twenty-three vacancies. As yet the Tamil Section of the South India District Committee has not sent candidates. In

Mr. Marshall's care we believe that the Seminary should do a fruitful and much needed work.

Two of the reports give a very effective statement of the value of the lace and embroidery industry. The women value the opportunity of employment, and at the same time the system forms a sort of Christian club around each station, which is only open to those who are trying to live up to a higher social ideal. Expulsion from this freemasonry is regarded as a severe penalty. Mrs. Foster writes :—

“ . . . The improvement after a year or two in connection with one of these industries is very marked—I have heard a missionary say he could easily pick out our women from the crowds on the main road by their clean clothes, neat hair and smiling intelligent faces. The constant handling of fine materials has a refining influence—the necessity for perfect cleanliness in their work makes the women clean in their homes and persons—and the Christian ideals which are being continually set before them, help to keep them upright and pure. . . .”*

The medical work of Neyoor and her branch hospitals continued unchecked throughout the year. There was a ten per cent. increase of in-patients, till sometimes in the space arranged for sixty beds 100 patients were under treatment ! Happily “ beds ” is an elastic term in India. There were 545 major operations ! The out-patients were not quite up to the highest record, but 115,742-new out-patients is enough for two doctors to handle in their spare time. The drug and wages bills have, of course, increased greatly, and the general strain of work has made it impossible for Dr. Pugh to visit the Northern out-hospitals. He reports that the Christian influence of the hospital may often be seen most clearly in villages far distant, where other forms of the Christian message do not easily penetrate.

*See *Chronicle*, September, 1919.

III.—TRAVANCORE.

Date when work
was started.

- 1809—**NAGERCOIL**.—George Parker, M.A., B.D., Mrs. Parker; R. Sinclair, Mrs. Sinclair; Miss G. M. Harries, B.A.
Indian Pastors: J. M. Kesari, B.A.; S. Vethamany; A. Arulantham; V. Visuvasam; G. Barnabas; S. Vethamanikam; M. Solomon; S. Abraham; S. Nesamany; P. James.
- 1828—**NEYOOR AND MARTANDAM**.—I. H. Hacker,* Mrs. Hacker* (Martandam); S. H. Pugh, M.B., Ch.B., Mrs. Pugh; Miss Blanchard; Miss C. M. Schaffter.
Indian Pastors: T. Joel; V. Devavaram; V. Y. Moses; S. Devashayam, B.A.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.*
Indian Assistant Missionary: S. Matthias. Indian Pastors: N. Joseph (Amaravilai); G. Ebenezer (Pareychaley); S. Titus (Aramanai); S. Jacob.
- 1838—**TRIVANDRUM**.—A. Parker, Mrs. Parker; H. Hewett,* Mrs. Hewett.*
Indian Pastors: W. J. Rasalam (Nellikaikuli); S. Sumanam (Neyattankara); Y. Sanannam (Venayoor); I. Daniel; A. Theophilus.
- 1895—**ATTINGAL**.—C. G. Marshall, Mrs. Marshall.
Tutors: N. H. Harris; K. Philippose.
- 1821—**QUILON**.—W. J. Edmonds,* Mrs. Edmonds.*
Indian Pastor: Rev. D. Nagarangam (Kottarakara).

IV.—CHINA.

- 1843—**HONG KONG**.—T. W. Pearce, LL.D.; H. R. Wells, Mrs. Wells*; I. E. Mitchell, B.A., M.D., C.M., Mrs. Mitchell, M.D., D.L.; Miss Helen Davies; Miss M. W. Watkin; Miss L. K. Rayner*; Miss M. M. Hogben, B.A.; Miss A. Cameron; Miss Gladys M. Turner, M.B., Ch.B.
- 1807—**CANTON**.—W. W. Clayson, B.A., Mrs. Clayson; Alexander Baxter, Mrs. Baxter.
One Chinese Pastor.
- 1908—**POKLO**.—C. D. Cousins, Mrs. Cousins.
- 1844—**AMOY**.—A. J. Hutchinson, Mrs. Hutchinson; L. Gordon Phillips, B.A., B.D.,* Mrs. Phillips*; Miss Ovenden.
Four Chinese Pastors.
- 1886—**CHANGCHOWFU**.—A. Fahmy, M.D., C.M.,* Mrs. Fahmy*; Miss Reynolds; Noel B. Slater, B.A., Mrs. Slater; Miss A. T. Duncan, M.A.; Miss Wheeler.
Two Chinese Pastors.
- 1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B.,* Mrs. Turner*; T. C. Brown, B.A., B.D., Mrs. Brown; Miss A. M. Horne*.
Two Chinese Pastors.
- 1907—**TINGCHOWFU**.—E. R. Hughes, B.A.,* Mrs. Hughes*; E. A. Preston, Mrs. Preston; Miss K. H. L. Keen; Miss E. Marjorie Rainey, B.A.
One Chinese Pastor.

* Absent on furlough.

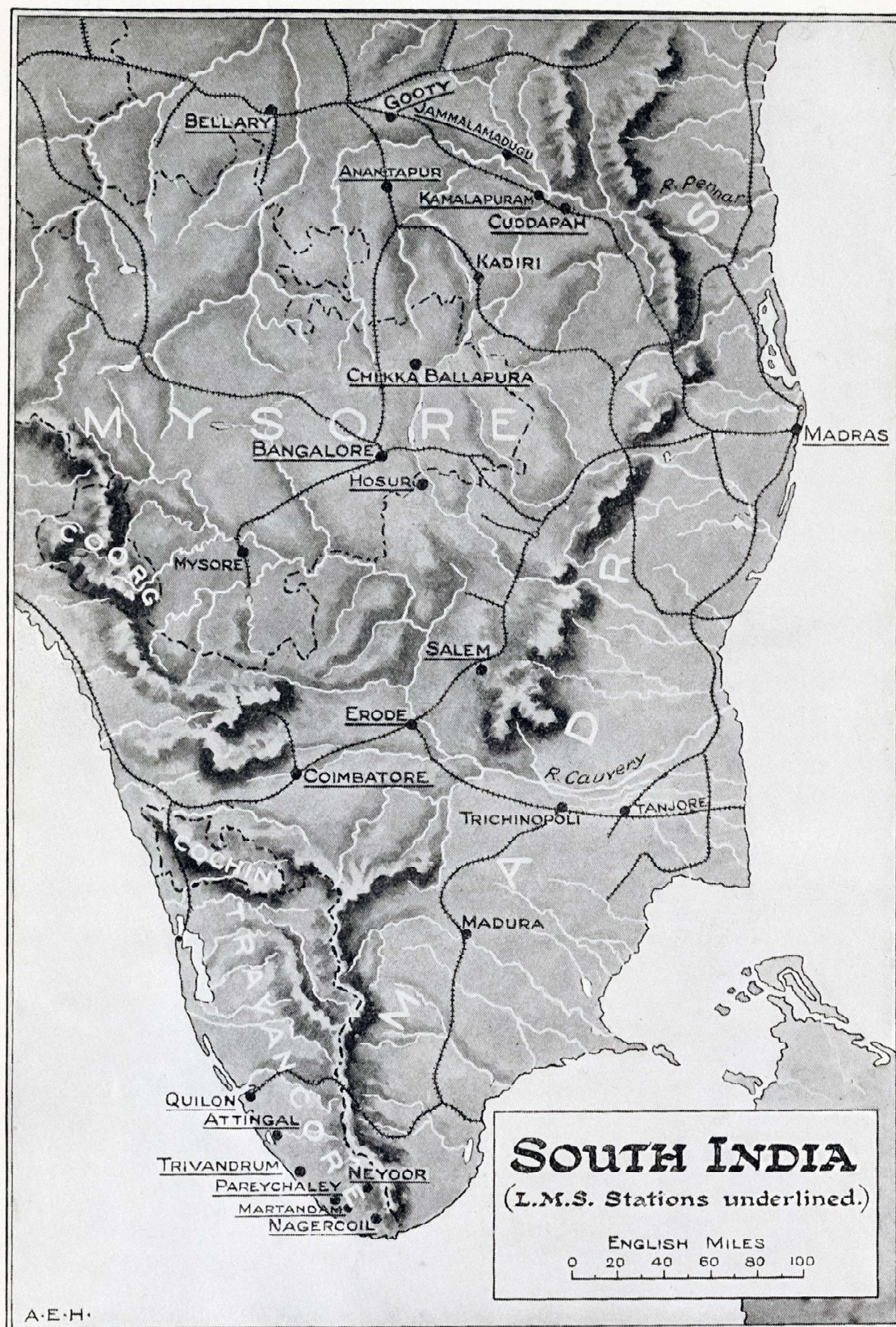
TRAVANCORE.

FIELDS.	When Begun.	MISSION-ARIES.		NATIVE AGENTS.					Church Members.	Other Native Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRI- BUTIONS.				
		Men.	Women.	Ordained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).			Scholars.	No.	Boys.			Girls.							
													Scholars.	Fees.	Scholars.	Fees.	Scholars.	Fees.					
																				£	s.	d.	£
NAGERCOIL .. Out-stations	1829	2	2	9	63	203	22	71	3024	12990	145	6094	67	4562	2187	6	11	12	2671	92	3	4	£ s. d. 1420 7 8
NEYOOR 7 Out-stations	1828	2	2	5	83	81	24	43	2702	4918	53	2423	36	2647	..	..	..	13	2352	..	..	..	587 2 9
PAREYCHALEY .. Out-stations	1845	1	..	6	68	120	4	12	3190	28123	96	5110	56	9679	67	17	6	6	1468	..	..	..	549 6 0
TRIVANDRUM .. Out-stations	1838	2	..	5	71	93	8	10	3465	21262	105	4940	55	3151	..	..	..	2	1103	205	14	6	825 15 11
ATTINGAL .. 15 Out-stations	1900	1	..	..	13	4	3	2	164	1441	16	548	15	476	..	..	..	..	140	..	..	..	40 12 0
QUILON 35 Out-stations	1821	1	..	2	20	57	6	6	821	6893	42	2622	57	2078	..	..	..	..	655	..	..	..	208 1 2
TOTALS ..	..	9	4	27	318	558	67	144	13366	75647	457	21737	286	16593	2255	4	5	93	8389	297	17	10	3631 5 6

THE HUNDRED AND TWENTY-FIFTH REPORT
OF THE
LONDON MISSIONARY
SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1919,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1920

THE LONDON MISSIONARY SOCIETY,
48, Broadway, Westminster, S.W. 1.



for Girl Guides, the School has taken its share. Ten girls were admitted to Church membership, or confirmed in their own church.

TRAVANCORE.

Only three reports have been received from Travancore, the faithful three being the two women missionaries and Dr. Pugh; but from letters we know that a scheme is afoot for handing over evangelisation and elementary education to the Church Council, and that such work as cannot thus be handed over is likely to be entrusted to a body on which Indians are largely represented. The Travancore Church has a great history. In many ways it is one of the most advanced of our Churches, simple though its surroundings may be, and this will be another step forward.

Miss Duthie's Death.

Miss Harries, when she had overcome the difficulty of securing a passage, reached Nagercoil early in 1919, but had only a few months with Miss Duthie, who died in July after a time of extreme pain. Those who knew Miss Duthie best will not be surprised to hear that from many quarters there is testimony to the wonderful devotion of her service. Her natural reticence about the deeper ambitions and influences of her life had made it easy to under-estimate the peculiar beauty of the gift she brought. Quietly and without fuss or noise she did her work, and its value can be measured now that she is gone. Miss Harries writes that Miss Duthie's death had a profound effect upon the girls. Not only has the whole tone of the school been good, but some twenty have asked to be received into Church membership.

The Schools.

During the year the Centenary of the Boys' and Girls' Schools was celebrated, and the Girls' School rose so far as to include a Fifth Form, leading, it is hoped, to the formation of a Sixth Form next year. The Primary Sunday School allows chances of service, which till now have been rare for Indian girls. We must quote from Miss Harries:—

“ . . . One day a great sorrow came upon one of our girls. She lost her only son, a child of 2½ years of age. Thinking that there must be a devil in the house, she besought her husband to pull it down and build another. When he refused she asked permission to return to her father's house, thinking that the curse of the gods was upon her. This also he refused, and requested the Bible-women to come and visit her. As a rule after such a loss a woman will not come out for a year, but at the end of two months she began to read, and when I saw her it was evident that she had found a comfort which Hinduism could not give her.

“ Not far from Nagercoil there lives a lunatic, who is worshipped as a

god and to whom crowds go. A lunatic, forsooth, become a god! So easily is a new cult set up, and the people in their superstition are led astray.

"The thought of transmigration and rebirth seems a veritable nightmare to some . . . only if a widow remarries will her husband's soul be born again. Hence the custom of enforced widowhood. Every year the widow must keep the anniversary of her husband's death, the son that of his father. Some do this by feeding Brahmans and presenting them with cloths.

"The knowledge of the truth has penetrated to the very temples of the gods. One old priest having lost his faith in the gods has set up a little shop, and leaves the duties of the temple to a little boy. Another boy priest is reading the Gospel of Mark.

"There is no doubt that all around there are secret believers. There is one, a Christian ascetic, who in secret meets with four or five others. They say they can believe in Christ anywhere, and that there is no need for baptisms and coming to church. There are said to be thousands of such believers scattered throughout India. . . ."

Mr. Hacker Retires.

Miss Blanchard, in dealing with Neyoor, speaks of the retirement of Mr. Hacker. Mr. Hacker's history is bound up inextricably with that of the Travancore Mission. For the last forty-three years his wise and affectionate guidance of the Church, his warm interest in evangelistic advance, and his power of making English audiences love India by his addresses, have all gone to supply a contribution to the development in Travancore which cannot be estimated too highly. It is quite natural that there should be an attempt to put up a new church in his memory, and there could have been no more fitting memorial. Miss Blanchard describes the various negotiations to secure the land, the main cost of which was ultimately given by an Indian Christian from Ceylon in memory of an earlier spiritual debt to Mr. Hacker. The Embroidery Industry at Neyoor engages some 200 women, and keeps them at the same time in touch with religious work.

Dr. Pugh's report from the great Neyoor Hospital is the usual catalogue of efficient service, marked by that special surgical skill which the people of Travancore have come to associate with Dr. Pugh's name. The situation financially has been peculiarly trying, and Dr. Pugh records that since 1916 there have been five resignations from the staff of medical evangelists, most of which he believes to have been due in large measure to the stringency of finance because salaries were insufficient. All the costs stated to be necessary for the support of various types and portions of the work have gone up to much larger figures, and now that the needs of the Red Cross are over, the hospital appeals, as do other hospitals, for a renewal of the old gifts of blankets, coverlets, towels, etc. Mr. Henry, the honoured medical evangelist of Nagercoil, has resigned after a service of forty-one years.

III.—TRAVANCORE.

Date when work
was started.

- 1809—**NAGERCOIL**.—George Parker, M.A., B.D., Mrs. Parker; Miss G. M. Harries, B.A.; Miss D. Hayes.
Indian Pastors : J. M. Kesari, B.A. ; S. Vethamany ; A. Arulantham ; V. Visuvasam ; G. Barnabas ; S. Vethamanikam ; M. Solomon ; S. Abraham ; S. Nesamany ; P. James.
- 1828—**NEYOOR AND MARTANDAM**.—R. Sinclair, Mrs. Sinclair; S. H. Pugh, M.B., Ch.B., Mrs. Pugh ; Miss Blanchard ; Miss C. M. Schaffter.
Indian Pastors : T. Joel ; V. Devavaram ; V. Y. Moses ; S. Devashayam, B.A.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.*
Indian Assistant to Missionary : S. Matthias. Indian Pastors : N. Joseph (Amaravilai) ; G. Ebenezer (Pareychaley) ; S. Titus (Aramanai) ; S. Jacob.
- 1838—**TRIVANDRUM**.—A. Parker, Mrs. Parker ; H. Hewett,* Mrs. Hewett.*
Indian Pastors : W. J. Rasalam (Nellikaikuli) ; S. Sumanam (Neyattankara) ; Y. Sanannam (Venayoor) ; I. Daniel ; A. Theophilus.
- 1895—**ATTINGAL**.—C. G. Marshall, Mrs. Marshall.
Tutors : N. H. Harris ; K. Philippose.
Indian Pastor : Rev. K. Jeshua.
- 1821—**QUILON**.—W. J. Edmonds,* Mrs. Edmonds.*
Indian Pastor: Rev. M. Daniel.

IV.—CHINA.

- 1843—**HONG KONG**.—T. W. Pearce, LL.D. ; H. R. Wells, Mrs. Wells* ; I. E. Mitchell, B.A., M.D., C.M., Mrs. Mitchell, M.D., B.S. ; Miss Helen Davies* ; Miss M. W. Watkin ; Miss L. K. Rayner ; Miss M. M. Hogben, B.A. ; Miss Gladys M. Turner, M.B., Ch.B. ; Miss A. M. Ward.
- 1807—**CANTON**.—W. W. Clayson, B.A., Mrs. Clayson ; Alexander Baxter, Mrs. Baxter.
One Chinese Pastor.
- 1908—**POKLO**.—C. D. Cousins, Mrs. Cousins.
- 1844—**AMOY**.—A. J. Hutchinson, Mrs. Hutchinson ; L. Gordon Phillips, B.A., B.D.,* Mrs. Phillips* ; Miss Ovenden.
Four Chinese Pastors.
- 1886—**CHANGCHOWFU**.—Miss Reynolds ; Noel B. Slater, B.A., Mrs. Slater ; Miss A. T. Duncan, M.A. ; Miss Wheeler.
Two Chinese Pastors.
- 1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B.,* T. C. Brown, B.A., B.D., Mrs. Brown ; Miss A. M. Horne*.
Two Chinese Pastors.
- 1907—**TINGCHOWFU**.—E. R. Hughes, B.A., Mrs. Hughes ; E. A. Preston, Mrs. Preston ; Miss K. H. L. Keen ; Miss E. Marjorie Rainey, B.A.
One Chinese Pastor.

* Absent on furlough.

TRAVANCORE.

FIELDS.	When Begun.	MISSION-ARIES.		NATIVE AGENTS.					Church Members.	Other Native Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRIBU- TIONS.						
		Men.	Women.	Ordnained.	Preachers.	Christian Teachers (Men).	Bible-women.	Christian Teach- ers (Women).			No.	Scholars.	Boys.		Girls.			Fees.							
													Scholars.	Fees.	Scholars.	Schols.	Fees.			Scholars.	Schols.				
																						£	s.	d.	£
NAGERCOIL .. 94 Out-stations	1829	1	1	9	63	203	22	71	3024	12990	145	6094	67	4562	2000	0	0	12	2671	90	0	0	1400	0	0
NEYOOR 75 Out-stations	1828	2	2	6	78	78	24	46	2759	17514	56	2252	35	2167	..	..	..	13	2507	..	..	..	830	0	0
PAREYCHALEY .. 86 Out-stations	1845	1	..	6	63	132	3	13	3190	28401	110	4791	55	4738	185	0	0	6	627	..	..	..	855	15	0
TRIVANDRUM .. 74 Out-stations	1838	2	..	3	72	99	8	15	3450	20750	109	5154	58	2485	..	..	..	3	1248	..	..	..	578	12	9
ATTINGAL .. 15 Out-stations	1895	1	..	..	16	4	2	2	172	1452	15	498	15	349	..	..	..	..	142	..	..	..	65	1	3
QUILON 36 Out-stations	1821	1	..	1	20	58	7	6	761	5967	38	2090	53	1905	..	..	..	..	705	..	..	..	286	15	0
TOTALS ..	..	8	3	25	317	574	66	153	13359	87074	473	20879	283	16206	2185	0	0	34	7900	90	0	0	4016	4	0

THE HUNDRED AND TWENTY-SIXTH REPORT
OF THE
LONDON MISSIONARY
SOCIETY

CONTAINING ACCOUNTS OF THE WORK AT THE
MISSION STATIONS DURING THE YEAR 1920,
AND THE
DIRECTORS' REPORT AND STATEMENT OF INCOME
AND EXPENDITURE FOR THE YEAR ENDING
MARCH 31st, 1921

THE LONDON MISSIONARY SOCIETY,
48, Broadway, Westminster, S.W. 1.

Help Wanted Here.

The hospital has had just under 14,000 new out-patients during the year and 367 in-patients. Miss Pollard came home for a much needed furlough early in October, and Mrs. Witney took temporary charge of her old hospital soon after that date. Grave dissension throughout the whole staff compelled her to take the difficult resolution to dismiss the only trained nurse on the staff, but she was evidently right in her diagnosis of the trouble, for thereafter everything went well, and the nurses, and the compounder, though untrained, have done splendidly. What Mrs. Witney writes is not in any way exaggerated :—

“ . . . With lack of funds and no Lady Superintendent, the doctor here has to shoulder more than a double burden. I admire Dr. Pollard's pluck in facing it ; it is wonderful what she has achieved already all alone. I do wish some one would come out to help her as a Lady Superintendent (an honorary worker, for our funds cannot afford the salary). Dr. Pollard is faced with operations, midwifery cases, usually instrumental, out-patients, in-patients, an inadequate staff of nurses, servants to see to, fees to see to, clothing, washing, etc., to see to, accounts to make up, etc., etc.—no writer, no trained nurse, no nursing superintendent, a very small grant, and all the odds to face in a climate like Erode, noted for its heat ! Won't anyone come to help her ? ”

TRAVANCORE.

TRAVANCORE is a native state extending from the southerly point of India, for 174 miles northward, half of which is the sphere of the L.M.S. Its population is 3,430,254, of these 903,868 are Christians, 173,724 Catholics, 570,944 Syrian Christians, 135,844 Protestants. Syrian Christianity is very ancient, its beginning being variously placed from the first to the sixth century. The L.M.S. began work in 1805. We have over 100,000 adherents.

SUMMARY OF TRAVANCORE ACTIVITIES.

CHURCH and Evangelistic.—In all the following—Nagercoil, Neyoor (including Martandam), Pareychaley, Trivandram, Attingal and Quilon—there are numerous Churches, some of them entirely, some of them nearly, self-supporting. The Church is more advanced in Travancore than in any other L.M.S. sphere in India. The Church Council now beginning has immense responsibilities. The time of the missionaries is so taken up with their care of the Church that they have little opportunity for evangelization. For that we look to the Indian Church.

Educational.—Nagercoil.—The Scott Christian College and School with 1,040 students and boys, 680 of whom are Christians. Attingal.—Union School of Divinity opened in July, 1919, with 25 students.

Women's Work.—Lacc and embroidery industries bring many women under the influence of the Gospel and lift them to Christian refinement. Boarding homes for girls at Nagercoil, Neyoor and Trivandram. Bible-women in some cases visit the non-Christians.

Medical.—Neyoor.—The Central Hospital with eleven branch hospitals forms the largest Medical Mission in the world. The total number of patients treated in 1920 was 110,154.

The New Church Council.

Mr. George Parker writes :—

“ . . . Of the moral upheavals which have disturbed some parts of India so much, we, behind our mountains, have felt but the outermost ripples. Occasionally we have had outbursts of wrath, but, as they have been levelled at a power which after all does not endeavour to assert itself

much among us, they have quickly thinned away. . . . In our own College it was necessary at times, good humouredly, to call upon the debaters in our debating gatherings, to attempt a little constructive thinking after they had eloquently rased most things to the earth. The desire for 'self-determination' showed itself a little in our Church in a claim for more Indian control."

The last sentence refers to the important proposals sent home by the Travancore D.C., the result of which will be to give over all the evangelistic work and the elementary education of the L.M.S. area into the hands of the Church Council.

The rest of the work, largely institutional, will from now on be managed by a Mission Council, of which about a third will be Indians. The proposals, which this Board has gladly accepted, are a testimony at once to the growth of the Church in Travancore and to the desire of the European missionaries for its development under Indian control. We have no doubt that the step was justified, though from one quarter and another we have proof that the new scheme may have to pass through rough waters at first. The Christians of humblest origin, notably in the North, hold very few of the higher positions in the Church. This is mainly due to their want of education and trained capacity, a want rapidly being removed. But irrespective of fitness they ask why more power has not been allowed them. There is much to be said on both sides. Unfortunately in the meantime :—

" . . . This movement has attracted to the Quilon district the Salvation Army, the Plymouth Brethren, and the Pentecostal League. They have appealed to certain sections of the lower-class converts to join them on the ground that they will have fuller freedom among the same classes. In several centres their appeals have been successful. This success is a sad disservice to the Christian Church ; for it encourages caste relations inside the Church. Some of these Missions are even working on the fears of the poorer Christians in regard to their future within the new Church Council scheme. . . ."

In the older Christian communities further south there are great differences according to the degree to which districts have been trained to govern themselves. A good many Christians drinking their first draught of the wine of authority inevitably think more of power than of responsibility, especially in the disposal of funds. Party divisions and family feuds hamper progress, and there is the temptation to treat minorities in arbitrary ways.

In Pareychaley and Neyoor there has been no little trouble. One new church building was destroyed by people who could not agree about its situation, and in another place a fine pastor was driven from his church by sheer lawlessness. In these outbursts Mr. Sinclair rightly sees a challenge to infuse more spiritual quality into the organization of the Church. Where, however, the Church has been for some time accustomed to power, the transition is made with less anxiety. This goes to show that, stormy as are the waters, the Church ought certainly to set out on the voyage, and that without delay.

The new Church Councils will only learn by degrees that the L.M.S. has not boundless wealth at its disposal as they have imagined.

Alongside the anxieties there are many proofs of the success of the change. In regard to the Nagercoil and Tittuvellei Districts Mr. G. Parker, who had to take temporary charge till an Indian could be appointed under the new scheme, has to report :—

“ It has been a most interesting experience. Twelve years ago I acted as ‘ Missionary in charge ’ of the District, and I cannot help but contrast the two positions. I found that the position of chairman is much preferable to that of Missionary in charge, not so much that the work is lighter or less responsible, but because it places the Missionary in a different position towards his fellow-workers, and because it places those workers and all the members of the Churches in a different relation to the responsibilities of the work. I have probably been exceptionally fortunate in the membership of the Council, but it has been a great pleasure to work with them, and I acknowledge that I have experienced even some amount of secret pleasure in unloading upon the Council difficulties and questions, which once would have been burdens, but which have become interesting problems as I have watched the Council tackle them.”

Other missionaries in India will have the same experience, if they bring the same spirit to the altered task.

Finally we should quote this summary from Mr. George Parker :—

“ All friends who have been so long interested in the great work accomplished by the Spirit of God in Travancore, will rejoice in these evidences of progress. It is 115 years ago since Ringeltaube entered Travancore ; he left it after nine years’ work with 700 baptized people. From that day to this the work has steadily grown in numbers. Thus, twenty years after Ringeltaube, the first Deputation from England report about 3,000 ‘ professing ’ Christians. Twenty years ago, 1901, there were about 80,000. To-day our adherents are over 100,000. That is, in the first twenty years the increase was 3,000 and in the last twenty years it has been 20,000. Is not this an indication of constant life and power ?

“ In 115 years a Church of 100,000 people has been created, and so developed, that they are able to take up the work of self-control in all branches and anticipate entire self-support within the near future.”

NAGERCOIL.

Missionaries, 1911.

REV. GEO. PARKER, B.A.
REV. SIDNEY CAVE, B.A., B.D.
REV. R. SINCLAIR.
MISS B. J. DUTHIE.
MISS G. M. HARRIES, B.A.

Four Indian Pastors.

Missionaries, 1921.

REV. G. PARKER, M.A., B.D. 1900
MISS G. M. HARRIES, B.A. 1909
REV. R. H. EASTAFF,
M.A., B.D. 1920
MISS D. HAYES 1920

Nine Indian Pastors.

During the last five years four young men from the Scott College have been trained at Bangalore, but the real problem was their chance of service after completing their course :—

“ . . . Would the larger Churches be willing to invite men so young to be their pastors and to pay the higher salaries necessary ? For it had become generally accepted that ordination should be granted only to men of maturer years, and our independent Churches have not shown alacrity in raising the stipends of the pastors. Contrary to the prophecies of

even experienced Indians, the Churches have readily invited these young men as pastors. There was a little more difficulty in adjusting the matter of salaries, but latterly both Churches and candidates have shewn a very pleasing spirit of accommodation, and those friends in England who have aided this higher theological training have good reason for satisfaction. . . ."

The Scott College report is full of interest. It raises the question whether as a result of the tendencies for reform which reveal themselves in the report of the Sadler Commission, it will be necessary to establish a new University for Travancore alone. The Sadler proposals were at first taken up enthusiastically but, as their cost became evident, the vested interests which were likely to be affected have been able to promote opposition. The future therefore is uncertain. Mr. Parker thinks that many of the criticisms on the educational system should really be directed to the economic organization of the country which provides so narrow a range of employment for educated men. Technical schools for the teaching of handicrafts find that their pupils have no idea beyond going to another school to teach the same subject, and the actual commerce of the country profits little from them.

In the same way the attempts of the last ten years to set up an improved system of vernacular education have been unsuccessful. Education is thought of as a passport to employment of one sort or another and for this English is essential. Here again the fault lies not in the schools so much as the artificial conditions for which they have to prepare pupils.

The religious side of the work is best tested by the offer for the ministry referred to above. These were stimulated by the holiday camps at Muttam, held every year for the deepening of the Spiritual life of the Christian students. This is one of the best pieces of work done anywhere in our Indian Missions.

Miss Harries rejoices in the raising of the Nagercoil Girls' School to full High School status. The new Sixth Form had twenty-four girls, twice as many as they had expected. To have these older girls staying enables the school to specialize among its higher forms. The contrast between the Christian girls and the unprogressive girls of the Hindus is shown in activities, like the Debating Society and the Old Girls' Association. Twenty girls were received into Church membership in November.

The destruction of one of the Elementary Schools by heavy rain called out a fine reward for past service in education. A Hindu gentleman, who attended the little school in boyhood, has now opened his house to the school during the rebuilding, out of gratitude for what he gained. The Christian teacher is allowed in his house on the friendliest terms.

The work of the Bible-women has gone on as usual, and there are proofs that even the Hindus are learning to pray under Christian influence. In October Miss Hayes arrived in Nagercoil, and she is now learning the language and going through her apprenticeship.

NEYOOR.

Missionaries, 1911.
 REV. I. H. HACKER
 (Martandam).
 DR. J. DAVIDSON.
 DR. O. S. BULLOCH.
 MISS B. A. BLANCHARD.
 MISS MACDONNELL.
Four Indian Pastors.

Missionaries, 1921.
 REV. R. SINCLAIR (Mar-
 tandam) 1909
 DR. S. H. PUGH .. 1912
 MISS B. A. BLANCHARD 1900
Three Indian Pastors.

PAREYCHALEY.

Missionary, 1911.
 REV. A. T. FOSTER.
Four Indian Pastors.

Missionary, 1921.
 REV. A. T. FOSTER .. 1899
Seven Indian Pastors.

TRIVANDRUM.

Missionaries, 1911.
 REV. A. PARKER.
 MR. H. T. WILLS, M.A., B.SC.
 REV. H. HEWETT.
Five Indian Pastors.

Missionaries, 1921.
 REV. A. PARKER .. 1887
 REV. H. HEWETT .. 1893
Four Indian Pastors.

Lord Willingdon, Governor of Madras, and Lady Willingdon, visited the school and the church, and appeared to be much impressed. They also allowed the Neyoor school to greet them at an appointed place on a main road three miles away from that school. At Neyoor the Girls' School itself has now 349 girls, of whom 300 are Protestants, twenty-nine Roman Catholics, and only nineteen Hindus. Meetings for the teachers are held now and then with discussions on religious and other subjects, and one day they were all taken to the great reservoir which supplies the irrigation for the rice-fields of South Travancore. This was quite a new experience. The school, of which the opening was mentioned last year, has done well. The children show a great advance in brightness and activity.

Mr. Sinclair writes of Neyoor Hospital :—

“ . . . I have been profoundly impressed by the quality and value of this work, and I am bound to say that I have nowhere observed the true ideal of team work so much in evidence as it has been in Neyoor hospital among the Indian workers. Though the opportunity for petty mutual jealousy is perhaps greater there than in most places, it has been conspicuous by its absence. Dr. Pugh's assistants have been trained along their own special lines, but they are mutually dependent the one upon the other, and it is a remarkably fine tribute to the work and influence of Dr. Pugh himself, as well as a great credit to the reputation of the hospital, that in his absence his leading men have worked together so harmoniously. . . .”

ATTINGAL.

Missionary, 1911.
 REV. W. D. OSBORNE.
One Indian Pastor.

Missionary, 1921.
 REV C. G. MARSHALL .. 1888
One Indian Pastor.

The report for the Union School of Divinity in Travancore has come in for the two years 1919-21. This school has been started afresh in Attingal under Mr. Marshall, and with the exception of some illness has been successful during the two years. The premises at Attingal are only temporary, and the twenty-five men have shown patience and good temper in their inadequate quarters. Arrangements are made for work both in Tamil and Malayalam, and in June, 1920, a student from the old Basel Mission Church in Malabar (now S.I.U.C.) came as a self-supporting student. Mr. Marshall has felt that it was a mistake to accept men much over thirty unless in special cases ; also that to keep their minds fresh the men need to be trained in exercise—even badminton was, at first, too severe for some ! As, however, they have settled down to football, they must be prepared for a certain amount of bumping.

QUILON.

<i>Missionary, 1911.</i>	<i>Missionary, 1921.</i>
REV. W. J. EDMONDS.	REV. W. J. EDMONDS .. 1892
<i>One Indian Pastor.</i>	<i>One Indian Pastor.</i>

Mr. Edmonds reports that in Quilon the ingathering has for the most part stopped, and that unless there is time for proper supervision it is well not to encourage further accessions, inasmuch as the movement may easily take undesirable forms. For the sake of the Churches of the North, still in a somewhat early stage, he hopes that the new scheme of Church control will not be too tightly centralized.

TRAVANCORE, 1921.

FIELDS.	When Begun.	MISSION-ARIES		NATIVE AGENTS.					Church Members.		Other Native Adherents.	SUNDAY SCHOOLS.		ELEMENTARY SCHOOLS, INCLUDING GRADE III.				LOCAL CONTRIBUTIONS.	
		Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.		No.	Scholars.	Boys.		Girls.			
														Schools.	Scholars.	Fees.	Schools.		Scholars.
NAGERCOIL .. Out-stations	1829	2	2	9	63	203	22	71	2000	1000	12290	145	6094	67	4562	£ 2000 0 0	£ s. d. 90 0 0	2671	£ s. d. 1400 0 0
NEYOOR .. 74 Out-stations	1828	2	2	3	60	87	20	41	1554	1356	18873	65	3156	35	1864	148 9 0	..	1691	685 1 9
PAREYCHALEY 87 Out-stations	1845	1	..	7	76	174	4	14	1809	1396	28288	81	4411	63	3829	326 11 0	..	1638	674 10 9
TRIVANDRUM.. 73 Out-stations	1838	2	..	4	58	110	9	10	1669	1742	21324	89	5096	64	2326	..	..	1380	449 17 2
ATTINGAL .. 14 Out-stations	1895	1	..	1	15	10	3	1	108	88	1432	15	542	15	353	..	..	138	71 13 4
QUILON .. 35 Out-stations	1821	1	..	1	39	70	8	4	509	313	6432	35	2300	37	1775	..	..	890	456 10 8
TOTALS ..	..	9	4	25	311	654	66	141	7649	5895	98639	430	21599	281	14709	2475 0 0	..	8408	3737 13 8

III.—TRAVANCORE.

Date when work
was started.

- 1818—**NAGERCOIL**.—George Parker, M.A., B.D.,* Mrs. Parker*; R. H. Eastaff, M.A., B.D., Mrs. Eastaff; Miss G. M. Harries, B.A.; Miss D. Hayes.
Indian Pastors : J. M. Kesari, B.A. ; S. Vethamany ; A. Arulantham ; V. Visuvasam ; G. Barnabas ; M. Solomon ; S. Abraham ; S. Nesamany ; P. James.
- 1828—**NEYOOR AND MARTANDAM**.—R. Sinclair, Mrs. Sinclair; S. H. Pugh, M.B., Ch.B.,* Mrs. Pugh*; Miss Blanchard*; Miss C. M. Schaffter.
Indian Pastors : V. Devavaram; V. Y. Moses; G. Ebenezer.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.
Indian Assistant to Missionary : S. Matthias. Indian Pastors : N. Joseph (Amaravilai) ; S. Titus (Aramanai) ; S. Jacob. ; S. Devasahayam, B.A.
- 1838—**TRIVANDRUM**.—A. Parker,* Mrs. Parker*; H. Hewett, Mrs. Hewett.*
Indian Pastors : S. Sumanam (Neyattankara) ; Y. Sanannam (Venganur). Indian Assistant to Missionary : T. W. Rasalam.
- 1895—**ATTINGAL**.—C. G. Marshall, Mrs. Marshall.
Tutors : N. H. Harris ; K. Philippose.
Indian Pastor : K. Joshua.
- 1821—**QUILON**.—W. J. Edmonds, Mrs. Edmonds.*
Indian Pastor: M. Daniel.

IV.—CHINA.

- 1843—**HONG KONG**.—T. W. Pearce, LL.D. ; H. R. Wells, Mrs. Wells* ; I. E. Mitchell, B.A., M.D., C.M., Mrs. Mitchell, M.D., B.S. ; †E. A. Woods, B.Sc., B.A., B.M., B.Ch. , M.R.C.S., L.R.C.P. ; Miss Helen Davies ; Miss M. W. Watkin* ; Miss L. K. Rayner ; Miss M. M. Hogben, B.A. ; Miss Gladys M. Turner, M.B., Ch.B. ; Miss A. M. Ward.
One Chinese Pastor.
- 1807—**CANTON**.—W. W. Clayson, B.A., Mrs. Clayson ; Alexander Baxter,* Mrs. Baxter.*
One Chinese Pastor.
- 1908—**POKLO**.—C. D. Cousins, Mrs. Cousins.
One Chinese Pastor.
- 1844—**AMOY**.—A. J. Hutchinson, Mrs. Hutchinson ; L. Gordon Phillips, B.A., B.D., Mrs. Phillips ; Miss Ovenden.*
Four Chinese Pastors.
- 1886—**CHANGCHOWFU**.—Miss Reynolds ; Noel B. Slater, B.A.,* Mrs. Slater,* L.R.A.M. ; Miss A. T. Duncan, M.A. ; Miss N. Wheeler.
One Chinese Pastor.
- 1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B. ; T. C. Brown, B.A., B.D., Mrs. Brown ; Miss A. M. Horne.
Two Chinese Pastors.
- 1907—**TINGCHOWFU**.—E. R. Hughes, B.A., Mrs. Hughes ; E. A. Preston, Mrs. Preston ; Miss K. H. L. Keen ; Miss E. Marjorie Rainey, B.A.
One Chinese Pastor.

* Absent on furlough.

† Died July 13, 1921.

The Hundred and Twenty-Seventh Report
of the
LONDON MISSIONARY
SOCIETY

Containing
The Hour (Accounts of the Work at the
Mission Stations during the Year 1921),
and
The Directors' Survey and Statement of Income and
Expenditure for the year ending March 31st, 1922.

THE LONDON MISSIONARY SOCIETY,
48, Broadway, Westminster, S.W. 1.



THE HOUR

At **Chikka Ballapura** Mr. Hickling continued his evangelistic work, going to the more important fairs and holding musical preachings in theatres and other public places. During May, the seminary class of eleven from Gooty went round with him for training. The Kanarese Church Council becomes more and more important, though it lacks independent laymen. The Council is not so favourable to reunion negotiations as some other parts of the Indian Field. The Holeyas in the town, who have for some years been under instruction, have not yet come forward for baptism, and do not see how they can live as Christians in their old surroundings. The work among these Panchama people has been made possible by the school, but it is hard to keep up interest in education among them, and the demands of the Education Department are making it hard to maintain schools in the district for high caste girls. It is hard, too, to get Christian teachers to leave Bangalore.

For two months Dr. Rajaratnam bravely carried the burden of the Hospital after Dr. Winterbotham had left. At the end of February Dr. John Moses came to help. During the year, Dr. Thomson, from Jammalamadugu, was able to pay seven visits of a week each. The fee income has fallen to some extent in the absence of a European doctor. Happily, Dr. Thomson is by now in charge, and Dr. Driver is preparing to take his place at Jammalamadugu. One man, a Mahratta, was baptized in Bangalore after being discharged from the Hospital. Another man is to be baptized, and one man, a Brahmin, got so far as to have the water placed on the table, and then shrank back. But there are wider influences than can be represented by baptism of men and women one by one.

Travancore.

Neither the Moplah rising, though Malabar is near, nor the Non-cooperation movement has greatly disturbed Travancore; the problems of the Church

INDIA

have been chiefly from within in an increasing degree. It is with the Church in Travancore that our interest lies. As the Church increases the Mission decreases. It is significant that an Indian pastor, Mr. Kesari, was chosen as chairman of the Nagercoil District, a position previously held by a European missionary.

In **Martandam** a sordid lawsuit had dragged on for two years. The magistrate, in giving judgment, used words of stinging rebuke to the Christians who could quarrel thus. The effects were disastrous to the life of the Church, but towards the end of the year a change came suddenly. The way was gradually prepared by house-to-house visitation for a meeting which proved a turning-point. Both sides attended. "I became strangely conscious," writes Mr. Sinclair, "of God's presence, and when we came to elect new office-bearers we found the elected officers and deacons so fairly and truly representative, that we knew former opponents must have been voting for one another, thus giving their pledge for future co-operation." Thus began a time of real forward movement. "I never left any meeting with a more vivid sense of thanksgiving for victory." The liking for litigation illustrated here leads to great waste; and, when money is spent in lawsuits, it cannot be given to the Church. There is an unhappy tendency on the part of some pastors and Church Councils to discourage any acceptance of Indian responsibility for the finance of the work. This spirit must be removed; but the problem is made more difficult when other missions are prepared to pour out money freely without attempting to press self-support.

In the absence of Mr. Parker, the Scott College was in the charge of Mr. Eastaff, who was much impressed by the size and excellence of the work. A band of students goes out on Sunday evenings to preach in the villages. Finance is difficult; for, while salaries are higher, the fee income is declining with the number of pupils, because of the enlargement of the Maharajah's College in Trivandrum and the opening of new Colleges in the north.

THE HOUR

Government tried to raise all fees ; but a riot followed. Our College was one of the few large institutions which had no share in this trouble.

The strength of the Medical Mission at Neyoor, and the confidence which its Indian doctors inspire, was proved in 1921. There was no falling off in the number of cases, though Dr. Pugh was absent. The Dewan (prime minister) and the court physicians were much impressed by the success of the policy which makes people pay for their drugs and medicine if they are able to do so. The Dewan pressed the Mission to develop the Hospital at Martandam. This was done.

At one of the outstations of Quilon, Manyakala, a church has been built, capable of holding 700 people. As the congregation is well over 600, there is every reason for so large a church. In the Quilon District 112 adults were admitted into Church fellowship, and 150 adults were baptized. The total community is now over 7,500. In the Attingal area there were 100 baptisms, and the giving was twelve per cent. better than last year.

From Mr. Marshall comes the story of the removal of the Divinity School from Attingal to the buildings of the Industrial School outside Trivandrum. "We set out on December 15th," writes Mr. Marshall, "a formidable flotilla, which reminded the youngest students of Alexander the Great's famous descent of the Indus." It was a transition from country to town ; it is thought that since the students are far enough out to avoid the distractions of "town," they will gain by new Educational opportunities of various kinds. . . . In the sermon-class, Mr. Marshall finds it necessary to repress and not to encourage oratory.

"We make no attempt to increase the fluency of our students—that would be to paint the lily. What we do find necessary is to make them think and say *something*."

An Old Boys' Association has been formed which arranges brotherly gatherings, with circulating libraries and other helps. It ought to keep the leaven active when school days are over.

III.—TRAVANCORE.

Date when work
was started.

- 1818—**NAGERCOIL**.—George Parker, M.A., B.D.,* Mrs. Parker*; B. H. Eastaff, M.A., B.D., Mrs. Eastaff; Miss G. M. Harries, B.A.; Miss D. Hayes.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District); S. Vethamany; A. Arulanantham; V. Visuvasam; G. Barnabas; M. Solomon; S. Abraham; S. Nesamany; P. James.
- 1828—**NEYOOR AND MARTANDAM**.—R. Sinclair, Mrs. Sinclair; S. H. Pugh, M.B., Ch.B., Mrs. Pugh; Miss Blanchard.
Indian Pastors : V. Devavaram; V. Y. Moses; G. Ebenezer.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.
Indian Assistant to Missionary : S. Matthias. Indian Pastors : N. Joseph (Amaravilai); S. Titus (Aramanai); S. Jacob.; S. Devasahayam, B.A.; P. Nesamony, B.D.; G. N. Moses, B.D.
- 1838—**TRIVANDRUM**.—A. Parker,* Mrs. Parker*; C. G. Marshall, Mrs. Marshall; H. Hewett, Mrs. Hewett.*
Indian Pastors : E. Kesari, B.A. (Trivandrum), S. Sumanam (Neyattinkara); Y. Sannanam (Venganur).
Indian Assistant to Missionary : T. W. Rasalam.
Tutors : N. H. Harris; K. Philoppose.
- 1895—**ATTINGAL**.—Indian Pastor : K. Joshua.
- 1821—**QUILON**.—W. J. Edmonds, Mrs. Edmonds.*
Indian Pastor: M. Daniel.

IV.—CHINA.

- 1843—**HONG KONG**.—T. W. Pearce, LL.D.; H. R. Wells, Mrs. Wells; I. E. Mitchell, B.A., M.D., C.M.,* Mrs. Mitchell, M.D., B.S.*; Arnold Hughes, M.A.,† Mrs. Hughes*; Miss Helen Davies; Miss M. W. Watkin; Miss L. K. Rayner; Miss M. M. Hogben, B.A.*s
Miss Gladys M. Turner, M.B., Ch.B.; Miss A. M. Ward.
One Chinese Pastor.
- 1807—**CANTON**.—W. W. Clayson, B.A.,* Mrs. Clayson*; Alexander Baxter, Mrs. Baxter.
One Chinese Pastor.
- 1908—**POKLO**.—C. D. Cousins, Mrs. Cousins.
One Chinese Pastor.
- 1844—**AMOY**.—L. Gordon Phillips, B.A., B.D., Mrs. Phillips; Miss Ovenden.
One Chinese Pastor.
- 1886—**CHANGCHOWFU**.—A. J. Hutchinson, Mrs. Hutchinson; Noel B. Slater, B.A., Mrs. Slater, L.R.A.M.; Miss Reynolds; Miss A. T. Duncan, M.A.*; Miss N. Wheeler.
One Chinese Pastor.
- 1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner; T. C. Brown, B.A., B.D., Mrs. Brown; Miss A. M. Horne.
Two Chinese Pastors.
- 1907—**TINGCHOWFU**.—E. R. Hughes, B.A., Mrs. Hughes; E. A. Preston, Mrs. Preston; Miss K. H. L. Keen; Miss E. Marjorie Rainey, B.A.
One Chinese Pastor.

* Absent on furlough. † Died, on voyage home, August, 1922.

TRAVANCORE, 1922.

FIELDS.	When Begun.	MISSION-ARIES		NATIVE AGENTS.						Church Members.		Other Indian Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRI-BUTIONS.						
		Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.	No.		Scholars.	Boys.		Girls.		Scholars.	Fees.								
														Schools.	Scholars.	Fees.	Schools.			Scholars.		Fees.					
NAGBGOIL Out-stations	1829	2	2	9	63	203	22	71	2000	1000	13000	145	6094	67	4562	2000	0	0	0	0	2670	90	0	0	1400	0	0
NEXOOR 74 Out-stations	1828	2	1	3	60	87	20	41	1596	1988	19225	66	2883	84	1860	3	4	6	1136	662	1	9	619	14	8		
PAREYCHALEY 86 Out-stations	1845	1	..	6	75	179	3	15	1792	1380	29086	76	9333	67	4093	90	1	4	1725	619	14	8					
TRIVANDRUM 73 Out-stations	1838	3	..	4	58	110	9	10	1670	1750	21000	89	5096	64	2326	..	..	..	1380	250	0	0	198	17	4		
ATTINGAL 15 Out-stations	1895	..	..	1	16	19	3	1	109	95	1496	16	666	14	458	..	..	..	149	198	17	4					
QUILON 35 Out-stations	1821	1	..	2	38	68	9	7	500	398	5399	38	2278	37	1928	..	..	..	808	960	16	0					
TOTALS	..	9	3	25	310	666	66	145	7667	6011	89206	430	20350	283	15227	2043	5	10	7868	4321	9	9					

The Hundred and Twenty-eighth Report

of the

LONDON MISSIONARY
SOCIETY

Containing

“ Beacons in the Night ” (Accounts of the Work at the
Mission Stations during the Year 1922)

and

The Directors' Survey and Statement of Income and
Expenditure for the year ending March 31st, 1923

THE LONDON MISSIONARY SOCIETY

48, Broadway, Westminster, S.W.1

and Christians have been many. Nevertheless, the Schools and Sunday Schools have been carried on as regularly as possible." The Women's Christian Association has held weekly Bible-circle and evangelistic meetings which have aroused great interest; and there is now a Temperance Branch.

Travancore.

In this native state, shut in between the mountains and the sea, the work of the L.M.S. is deeply rooted; steady progress has been made in recent years, but, though one-quarter of the population is Christian, there is much work still to be undertaken by the Church, to which now great powers are committed. There are six District Councils, each grouped round one of the head stations.

From **Quilon** and **Attingal** the most northerly stations, news comes that the Church at Manyakala has been completed. This congregation has grown from a few families of the lowest caste to 630 persons, and it is claimed as a striking example of the power of Christ to uplift the degraded. A new congregation of sixty-eight persons was started in the Quilon District and in the Attingal District another was formed when sixty-three Shanars accepted Christianity. It is lamentable that in one large village where the L.M.S. Church has a congregation of 600 persons, there are four sections of the Syrian Church and six foreign missions. The total community in connection with the L.M.S. is now 7,531 in Quilon and 1,700 in Attingal.

From **Trivandrum** Mr. C. G. Marshall, along with the record of the School of Divinity, sends a serious plea for a higher level of Christian life in the Churches. "The supply of students will not improve till the Churches improve; and we fear the Churches are not improving in spirituality and Christian character." The missionaries, he points out, are of necessity absorbed in office management and general inspection; the pastors are struggling to instruct and inspire their congregations, but they are not well equipped. Efforts must be made "to arouse, quicken and evangelize our Church." To that end measures were proposed at the meeting of the Mission Council with the Deputation . . . In the School itself, plans have

BEACONS IN THE NIGHT

been passed for adapting to their present use the buildings to which the School removed in 1921. "On the whole, the present students," the principal writes, "are a better lot than those who left us in March. But they are not the sort we want eventually to get."

From **Pareychaley** comes the record of a busy year with nothing to report outside the usual routine. The District Council is settling down to its work and through the diversion of some petitions to the Circle Councils, it has been able to give more time to the wider aspects of the work. Visits to the Sunday Schools from Mr. and Mrs. Annett are recorded; and at an ordination service during the visit of the Deputation the charges to the pastor and the people were given by the Rev. David Walters and Mr. Bright. In this district, as in Quilon, there is evident need for comity between missionary societies. Where the field is so vast, there does not appear to be any need for societies to draw off Christians from existing missions, and the evil is not lessened when the inducements are more economic than doctrinal.

The report from **Neyoor** begins with good news of the Council.

"It is pleasing to be able to record at the close of the year a great change in the temper and value of our District Council. It is a change so decisive and unmistakable that the word 'conversion' is not too strong to describe it, and we believe it marks the passing from an awkward and turbulent adolescence to a proper and responsible competence."

Another token of encouragement comes with the news that the local Churches are showing a willingness to take the responsibility for building, which has been laid upon them under the new order.

Two good buildings have been completed and one is quite a model for a village church. At the head station, too, there have been encouragements. To the Girls' School there has been added a new Boarding Home, which will accommodate those who have been compelled to walk five or six miles to school. No work promises more for the common life of the Church.

The Neyoor Hospital holds still the proud position of being the largest Medical Mission in the world. The story for the year is one of strenuous toil. "Many a doctor, if

he only knew what he was missing, would take the first boat to Neyoor." It is seriously understaffed. Three Branch Hospitals were closed for lack of medical evangelists; and though occasional relief came from visitors, there has been no European nurse on the station. There is hope of relief soon; Dr. Howard Somervell is to join the staff, and Miss Hacker will take up the position of Nursing Superintendent. What the present shortage on the staff means can be judged from Dr. Pugh's words:

"During the last few months frequently as many as forty major operations have at one time been waiting to be done in our central Hospital. These patients often have to wait many weeks in great pain for their turn to come. When I came to India in 1912 . . . there were three European doctors and a nurse."

Nagercoil is the centre of the higher education undertaken by the L.M.S. The Scott College, the only college remaining under L.M.S. management, and the two Christian High Schools with their 700 boys and 255 girls, serve the whole of South Travancore. There are other schools and hostels in the city, and a beautiful church which will hold 2,000 worshippers. The year, in all the departments, has been a year of steady and uneventful work. In the absence of the Principal (Rev. G. Parker) on furlough, the College was in the charge of the Rev. R. H. Eastaff. It is reported with great sorrow that Mr. M. P. Samuel, Lecturer in Logic and English, passed away after a very short illness. The College numbers are 174; of whom 29 are Christians, 142 Hindus and 3 Mohammedans; in the new hostel are representatives of seven different communities, living together as a united family. In the Scott High School there are 437 Christians and 159 non-Christian scholars, and of the twenty-nine teachers, twenty-five are Christian. Changes have been planned with a view to making the school of greater practical service in training boys for the professions in which they may earn their livelihood. An increased interest, both in the work of the school and its play, is reported. The Mission Press has provided employment for sixteen men, but owing to the high prices of paper, many religious publications have been discontinued. There is a great need for first-class Tamil religious literature.

Date when work
was commenced.

- 1820—**BANGALORE**.—G. E. Phillips, M.A. (temporarily at Malabar), Mrs. Phillips ; S. J. Cox, M.A.,* Mrs. Cox* ; G. Wilkins, Mrs. Wilkins ; A. W. Gunstone, M.Sc., Mrs. Gunstone ; Miss M. L. Butler, B.A. ; Miss E. E. Tidball.
Indian Evangelists : W. Paul, D. Satyashela, C. P. Abraham.
- 1892—**CHIKKA BALLAPURA**.—R. A. Hickling, Mrs. Hickling* ; T. T. Thomson, M.B., Ch.B.,* Mrs. Thomson* ; Miss V. Gilman Jones.
Medical Evangelists : E. Rajaratnam, Rathnam Samson.
Indian Pastor : N. Virabhadra.
Indian Evangelists : J. Abel, S. Silas, C. Charantrayya.
- 1908—**HOSUR**.—F. L. Marler (engaged in Telugu literary work), Mrs. Marler.
Indian Pastor : Paul Daniel.
Indian Evangelists : G. Anandappa, D. Tiruvengalayya.
- 1805—**MADRAS**.—Gordon Matthews, M.A., B. Litt., Mrs. Matthews ; Miss A. M. Varley, B.A.
- 1827—**SALEM**.—W. J. Hatch, Mrs. Hatch* ; T. C. Witney, B.A. (temporarily at Erode), Mrs. Witney, M.B., Ch.B. ; Miss E. Mummery* ; Miss M. E. Streeter.
Indian Pastors : T. D. Moses, James Ratnam (Tirupatur), S. J. Elijah, T. Narasimham (Atur).
Principal of High School : P. Sundram, B.A.
- 1839—**ERODE**.—A. W. Brough,* Mrs. Brough* ; Miss J. W. Inglis, M.A.* ; Miss K. D. Browne ; Miss H. M. Pollard, M.B., B.S.
Lent to India Y.M.C.A., Madras : H. A. Popley, B.A., Mrs. Popley.
Indian Pastors : G. Gnanamuthu, L. I. Stephen, P. Thangamuthu, K. Subbarao.
- 1830—**COIMBATORE**.—Ralph Robertson, B.D., Mrs. Robertson ; Miss A. A. Grierson.
Indian Pastors : A. Samuel, D. L. Ross.
Indian Evangelist : D. P. Doraisawmy.
Principal of High School : P. J. Devasahayam, B.A., L.T.

III.—TRAVANCORE.

- 1818—**NAGERCOIL**.—George Parker, M.A., B.D., Mrs. Parker ; R. H. Eastaff, M.A., B.D. ; Miss G. M. Harries, B.A. ; Miss D. Hayes.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District) ; S. Vethamany ; A. Arulanantham ; V. Visuvasam ; G. Barnabas ; M. Solomon ; S. Abraham ; S. Nesamony ; P. James ; J. N. Ambrose.
- 1828—**NEYOOR**.—S. H. Pugh, M.B., Ch.B., Mrs. Pugh ; Miss Blanchard.
- 1905—**MARTANDAM**.—R. Sinclair, Mrs. Sinclair.
Indian Pastors : V. Devavaram ; V. Y. Moses ; G. Ebenezer.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.
Indian Assistant to Missionary : S. Matthias. Indian Pastors : N. Joseph (Amaravilai) ; S. Titus (Aramanai) ; S. Jacob ; S. Devasahayam, B.A. ; P. Nesamony, B.D. ; G. N. Moses, B.D.
- 1838—**TRIVANDRUM**.—A. Parker, Mrs. Parker ; C. G. Marshall, Mrs. Marshall.
Indian Assistant to Missionary : T. W. Rasalam.
Indian Pastors : E. Kesari, B.A. (Trivandrum), S. Sumanam (Neyattinkara) ; Y. Sannanam (Venganur).
Tutors in Vernacular Divinity School : N. H. Harris ; K. Philoppose.
- 1895—**ATTINGAL**.—H. Hewett, Mrs. Hewett.
Indian Pastor : K. Joshua.
- 1821—**QUILON**.—W. J. Edmonds, Mrs. Edmonds.*
Indian Pastor : M. Daniel.

* Absent on furlough.

TRAVANCORE, 1923.

FIELDS.	When Begun.	MISSIONARIES.		NATIVE AGENTS.					Church Members.		Indian Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRIBU- TIONS.									
		Men.	Women.	Ordnained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.		No.	Scholars.	Schools.	Scholars.	Fees.	Boys.		Girls.		Scholars.	Fees.							
NAGERCOIL ..	1818	2	2	9	60	200	20	70	2000	1000	13000	145	6000	67	4500	£ 2000	s. 0	d. 0	£ 90	s. 0	d. 0	£ 2600	s. 0	d. 0	£ 1400	s. 12	d. 7		
MARTANDAM .. 74 Out-stations	1828	1	1	4	70	91	10	57	1629	1416	19097	65	2818	40	2030	20	11	0	20	10	1	1852	91	10	1	651	9	9	
NEYOOR ..	1828	2	1	(See Medi cal Stati stics																									
PAREYCHALEY .. 79 Out-stations	1845	1	..	7	72	197	3	8	1760	1368	26683	62	3192	69	4278	65	15	10		..		1831				600	5	6	
TRIVANDRUM .. 76 Out-stations	1835	2	..	4	66	109	8	6	2025	1800	19482	79	4187	63	2336		..			..		1386				1589	13	6	
ATTINGAL .. 15 Out-stations	1895	1	..	1	16	19	3	1	109	95	1500	16	666	14	450		..			..		149				150	0	0	
QUILON .. 37 Out-stations	1821	1	..	2	37	..	8	..	483	446	6562	38	2567	55	2002	68	16	0		..		871				998	12	0	
Totals ..		10	4	27	321	616	52	142	8006	6125	86324	405	19430	308	15596	2155	2	10				8689	181	10	1	5390	13	4	

The Hundred and Twenty-ninth Report

of the

LONDON MISSIONARY
SOCIETY

Containing

“Leaven” (Accounts of the Work at the Mission
Stations during the Year 1923)

and

The Directors' Survey and Statement of Income and
Expenditure for the year ending March 31st, 1924

THE LONDON MISSIONARY SOCIETY
48, Broadway, Westminster, S.W.1

INDIA

These facts will show how the High School makes its influence felt in the dispersion of its students. There is a great loyalty among the old girls for their school. They come to the association meetings in June and December, but whenever they are near or in need of advice in their work, they call at the High School.

The Government of Mysore has introduced a new method of grading into the vernacular schools. In the Middle Department they now insist on the teaching of English. It is noteworthy that former pupils show an eagerness to teach in their own schools rather than in the Government schools, where they would have better prospects.

One of the Bible-women has taken a course with much profit at the Wesleyan Bible School. She was herself a convert and for that reason is able to give distinctive help to Indian women. Many of the women were born into Christian homes and know very little of the real home life of the non-Christian. But she knows.

The work of the Boys' Boarding Home and Primary School has been carried on under difficulties. The Superintendent, Mr. J. D. Joseph, has been incapacitated, and in July Mr. Wilkins had to leave for England. The school has been happy in its head boy and the other seniors: "In all my experience," writes the missionary, "I have never dealt with boys more responsive to spiritual influence. Our Bible classes week by week are a real joy."

Travancore.

To tell the story of Travancore in a few pages is an impossible task. As well might a reporter seek to tell the history of the Congregational Union of England and Wales in the same compass. Travancore has indeed a vast, ordered Church life of its own with all the problems that face ecclesiastical statesmen, and with great educational and industrial undertakings added.

A beginning must be made with **Nagercoil**, and thence northwards we must move. In the Girls' High School and Vernacular Middle School there are altogether 580 pupils with thirty teachers. On July 13th the new build-

LEAVEN

ing was opened, which had been built out of the profits of the lace industry. (The record of this red-letter day is contained in *The Chronicle* of the L.M.S.)

The Scott Christian College welcomed back its principal, Rev. G. Parker. During his absence Rev. R. H. Eastaff was in charge of this great college in which there are 228 students. On June 30th Mrs. Eastaff died; the sincere sorrow and heart-felt sympathy revealed in that hour made it very evident how strong is the attachment between the European missionary and the Indian teacher.

In the Scott Christian High School there were 698 scholars and 33 teachers, of whom 29 were Christians. The work of the school as judged from the examinations was satisfactory. The Government has instituted a medical inspection of the pupils, the school and hostel. It is a good piece of work, but the Government have made it burdensome by laying half of the cost on the school.

The Scripture examination is voluntary for the non-Christians; none the less, almost all of them sit for it. "Attendance at the morning prayers and at the half-hour Scripture lessons has always been regular"; and the desire to help in supporting two reading rooms in the non-Christian parts of the town is one evidence of their practical sympathies.

From the hospital in **Neyoor** there is a note of hope sounded. Reinforcements have appeared, Miss Ferguson, Miss Hacker and Dr. Somervell. Miss Ferguson was in India making a tour, but finding the hospital without a nursing superintendent she stayed. Miss Hacker seemed like one coming to her home. There are hopes, too, of recruits from the medical students now in the American Presbyterian Medical School at Miraj.

Dr. Somervell has told how he was drawn into the service. He, too, was visiting Neyoor in 1922, and finding only one British doctor for two million people (there are 40,000 doctors in Britain) he, too, felt that he must stay. If there are any doctors or nurses reading this report they will understand the strength of Miss Hacker's appeal.

"Any nurses who may read this consider a hospital of nearly a hundred patients (we have seventy-four beds,

but nearly always twice as many patients!) where one has to endeavour to be matron, theatre sister, house-keeper, sister tutor and superintendent of maternity work all in a foreign language, and they may have some idea of the work involved! It is worth while, though, and I advise them all to try it.”*

A year of quiet work is reported from **Pareychaley**. The District and the Circle Councils have done faithful and useful service. There are 86 Churches with a community of 31,038. In the educational work there are 73 schools with 6,169 scholars.

An attempt was made to give fresh interest to the Sangam and Thanksgiving Meetings. Prizes were offered to those Churches whose meetings showed the largest amount of preparation. Children were trained in dialogues and little plays, they recited verses from the Bible, sang action-songs and took part in the meetings. “As a result there was a growth of interest in the meeting.”

The capital of Travancore is **Trivandrum**. It has a population of 73,000, and it is a centre of great importance. From this district Mr. Arthur Parker, who contrary to his fears has been able to return to his station with restored health, sends a full account of a district organization in being.

Local Church, Circle, District Council, Travancore Church Council, South India United Church—these are the stages. Within this organization there are 25,000 professing Christians with 200 Indian workers and 73

* “Imagine a wide road, the wide street of Neyoor. There are trees and coconut palms, for this is South Travancore, the Garden of South India, and all green things love it. Suddenly, with no particular notice given, on the left-hand side as you walk down you see a low stone wall, with three gates let into it, and, going in by the nearest, you find yourself in a pleasant compound, with green grass and coconut palms in yellow fruit.”

The range of the Hospital with its out-stations can be judged from these figures :

- 2 European Doctors and 1 Nurse.
- 16 Indian Doctors and 16 unqualified assistants.
- 17 Indian Nurses.
- 190 beds.
- 3,525 in-patients.
- 111,948 out-patients.

To the support of the Hospital the local contributions amount to £2,526. From *The Christian Service Exhibition Handbook, Wembley Exhibition*.

LEAVEN

Churches; there are 94 Sunday Schools. The care of these Churches alone is a heavy charge on the missionary, but it is only one of many.

Sometimes the advance of the kingdom can be traced. "Certain families from the more thickly inhabited area of the South make their way northwards where there are large stretches of unclaimed jungle land. Of these emigrants many are Christians, and when they get settled in the new lands they begin to meet in each other's houses for worship, and later aspire to have a school and church of their own. A little shed of bamboo and palm leaf thatch is erected, and later a portion of the new land is set apart for a church and handed over to the Mission for that purpose."

There are no seasons of deeper joy in the life of the missionary than when he visits the little Church in the Leper Asylum. "No repining, no despair, but only a gracious hope and signs of happiness and peace. We cannot pass the cup from hand to hand, but each has a cunningly devised cup made from a twisted leaf, secured by thorn. Into this the wine is poured and the bread is dropped into the outspread and often fingerless palm."

From the women's side Mrs. Parker reports that it is no longer possible to speak of the unchanging East. Things which seemed only a chimæra of the imagination when she first came to India are now taking place.

In the industrial work there are now 800 workers, fewer than formerly, but no extension is possible till trade improves.

In the city Mrs. Lazarus renders invaluable service among the caste Hindus as well as in the hospital. It was of her that the Roman Catholic spoke to his flock.

"Wherever I go I see this woman helping the sick. Why don't you do something like this?"

Lastly, from the Divinity College, Mr. Marshall laments once more the lack of Christian literature—suitable for pastors and evangelists—in Tamil and Malayalam. The students have shown improvement in their preaching and in other ways; but they *will* not give up the bad habit of night-study. They are bent upon committing passages to memory; and when the official lights are

out, they use others, which have a bad effect on their eyesight.

There is a total community 8,000 in the **Quilon** District. During the year 67 persons over 16 and 158 under that age were baptized. In such a district there are varieties of spiritual attainment in the Churches ; and British readers are reminded that self-support in India does not necessarily mean self-reliance or self-denial for others' sakes. The changes in the new Constitution it is too early to judge, but some are distinctly good, in particular the triennial choice of deacons.

There are unsettling results in certain parts of the district through the entrance of new missions. There is reason for thankfulness when new workers take up work among non-Christians, but there seems no gain whatever in seeking to make those who are in the L.M.S. Mission Seventh Day Adventists !

The Bible-women visited 65 villages, 7,230 houses and paid 20,438 visits. They meet with many hindrances, due to the inferior position of woman and her absolute dependence on her husband. Looking over 25 years the missionary sees manifest evidence that God has been in the work. Twenty-three new stations ; a community of 3,000 grown to one of 8,000 ; the poor and the oppressed have seen in Christ first " the Way, and afterwards they have known Him as the Life ; and this gift they are offering now to others."

This is the prayer offered by an Indian member of the Telugu Council, and with this these notes of India may close :

" May our Heavenly Father so bless us all in the coming century that European and Indian leaders may work together in true sympathy and union, and while never forgetting the benefits received from the Parent Society, may the Church take more and more of the burden upon itself, growing in spirit, and becoming the channel of salvation unto many, until the time shall come when the people of our Motherland shall become a glorious Church worthy of its Sovereign Lord, Jesus Christ."

TRAVANCORE, 1924.

FIELDS.	When Begun.	MISS- ION- ARIES.		INDIAN AGENTS.					Church Members.		Indian Adherents.	SUNDAY SCHOOLS.		SCHOOLS.				LOCAL CONTRI- BUTIONS.				
		Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.		No.	Scholars.	Schools.	Scholars.	Fees.	Scholars.		Fees.			
NAGERCOIL ..	1818	1	2	9	60	200	20	70	2000	1000	13000	145	6000	67	4500	£ 2102	s. 9	d. 4	2600	£ 200	s. 0	d. 0
NEYOOR .. 74 Out-stations	1828	3	2	5	60	97	22	59	1650	1442	19789	66	3072	43	2350	63	3	4	2110	131	0	0
PARAYCHALEY .. 79 Out-stations	1845	1	..	7	72	197	3	8	1760	1368	26600	62	3100	69	4200	60	0	0	1800	..	..	0
TRIVANDRUM .. 73 Out-stations	1835	3	..	4	70	108	6	12	2029	1700	21462	94	4576	63	2941	..	..	..	909	..	..	0
ATTINGAL .. 15 Out-stations	1895	1	..	1	15	12	2	2	125	123	1678	16	948	17	414	..	..	..	186	..	..	0
QUILON .. 38 Out-stations	1821	1	..	3	40	68	7	9	501	439	6621	40	2884	40	1721	100	9	10	870	..	..	0
Totals ..		10	4	29	317	682	60	160	8065	6072	89150	423	20580	299	16126	2326	2	6	8475	331	0	0

Date when work
was commenced.

- 1820—**BANGALORE**—G. E. Phillips, M.A. (temporarily at Malabar), Mrs. Phillips ; D. E. Evans, B.A., Mrs. Evans ; S. J. Cox, M.A., Mrs. Cox* ; G. Wilkins, Mrs. Wilkins ; G. H. Marsden, M.A., Mrs. Marsden ; Miss M. L. Butler, B.A. ; Miss E. E. Tidball.
Indian Pastors : P. Daniel, S. Francis.
Indian Evangelists : D. Satyashela, C. P. Abraham.
- 1892—**CHIKKA BALLAPURA**—R. A. Hickling, Mrs. Hickling* ; T. T. Thomson, M.B., Ch.B., Mrs. Thomson ; Miss V. Gillman Jones.
Medical Evangelists : E. Rajaratnam, O. Shanthappa.
Indian Pastor : N. Virabhradrappa.
Indian Evangelists : J. Abel, S. Silas, C. Charantrayya, V. Shadrach.
- 1908—**HOSUR**—F. L. Marler (Literature Missionary of the Telugu Missionary Conference), Mrs. Marler.
Indian Pastor : D. Tiruvengadayya.
Indian Evangelist : G. Anandappa.
- 1805—**MADRAS**—Gordon Matthews, M.A., B. Litt., Mrs. Matthews ; Miss A. M. Varley, B.A.
- 1827—**SALEM**—W. J. Hatch, Mrs. Hatch* ; T. C. Witney, B.A. (temporarily at Erode), Mrs. Witney, M.B., Ch.B.* ; Miss E. Mummery ; Miss M. E. Streeter.
Indian Pastors : T. D. Moses, S. J. Elijah, T. Narasimham (Atur), V. C. Joseph (Tirupatur).
- 1839—**ERODE**—A. W. Brough, Mrs. Brough ; W. T. M. Clewes, B.A. ; Miss J. W. Inglis, M.A. ; Miss K. D. Browne* ; Miss H. M. Pollard, M.B., B.S. ; Miss E. J. Baker.
Indian Pastors : G. Gnanamuttu, L. I. Stephen, P. Thangamuttu, K. Subbarao.
- 1830—**COIMBATORE**—Ralph Robertson, B.D., Mrs. Robertson ; H. W. Newell, B.A., Mrs. Newell ; Miss A. A. Grierson ; Miss I. A. A. Tossell.
Indian Pastor : D. L. Ross.
Indian Evangelist : D. P. Doraisawmy.
Principal of High School : P. J. Devasahayam, B.A., L.T.

III.—TRAVANCORE.

- 1818—**NAGERCOIL**—George Parker, M.A., B.D., Mrs. Parker ; Miss G. M. Harries, B.A. ; Miss D. Hayes.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District) ; S. Vethamany ; A. Arulanantham ; V. Visuvasam ; G. Barnabas ; M. Solomon ; S. Abraham ; S. Nesamony ; P. James ; J. N. Ambrose.
- 1828—**NEYOOR**—S. H. Pugh, M.B., Ch.B., Mrs. Pugh ; T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S., L.R.C.P., Lond. and Camb. ; Miss E. A. Hacker ; Miss Blanchard.
- 1905—**MARTANDAM**—R. Sinclair, Mrs. Sinclair.
Indian Pastors : V. Devavaram ; V. Y. Moses ; G. Ebenezer.
- 1845—**PAREYCHALEY**—A. T. Foster, Mrs. Foster.
Indian Assistant to Missionary : S. Matthias. Indian Pastors : N. Joseph (Amaravilai) ; S. Titus (Aramanai) ; S. Jacob ; S. Devasahayam, B.A. ; P. Nesamony, B.D. ; G. N. Moses, B.D., J. Isaiah.
- 1838—**TRIVANDRUM**—A. Parker, Mrs. Parker ; C. G. Marshall, Mrs. Marshall ; R. H. Eastaff, M.A., B.D.
Indian Assistant to Missionary : T. W. Rasalam.
Indian Pastors : E. J. Kesari, M.A. (Trivandrum), S. Sumanam (Neyattinkara) ; Y. Sanannam (Venganur).
Tutors in Vernacular Divinity School : N. H. Harris ; K. Philoppose.

* Absent on furlough.

Date when work
was commenced.

1895—**ATTINGAL**.—H. Hewett, Mrs. Hewett.
Indian Pastor : K. Joshua.

1821—**QUILON**.—W. J. Edmonds,* Mrs. Edmonds.*
Indian Pastor : M. Daniel.

IV.—CHINA.

1843—**HONG KONG**.—T. W. Pearce, LL.D. ; H. R. Wells,* Mrs. Wells* ;
R. M. Gibson, M.D., F.R.C.S., L. Gordon Phillips, B.A., B.D. ;
I. E. Mitchell, B.A., M.D., C.M., Mrs. Mitchell, M.D., B.S. ; B. T.
Lewis, Mrs. Lewis ; Mrs. Arnold Hughes ; Miss Helen Davies ;
Miss M. W. Watkin ; Miss L. K. Rayner ; Miss M. M.
Hogben, B.A. ; Miss A. M. Ward ; Miss D. Hutchinson, B.A.
One Chinese Pastor.

1807—**CANTON**.—W. W. Clayson, B.A., Mrs. Clayson ; Alexander
Baxter, Mrs. Baxter.
One Chinese Pastor.

1908—**POKLO**.—C. D. Cousins,* Mrs. Cousins.*
One Chinese Pastor.

1844—**AMOY**.—Mrs. Phillips ; Noel B. Slater, B.A., Mrs. Slater, L.R.A.M. ;
Miss Ovenden.
One Chinese Pastor.

1886—**CHANGHOWFU**.—A. J. Hutchinson,* Mrs. Hutchinson* ; Miss
Reynolds ; Miss A. T. Duncan, M.A. ; Miss N. Wheeler.
One Chinese Pastor.

1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner ;
T. C. Brown, B.A., B.D., Mrs. Brown ; Miss A. M. Horne.
Two Chinese Pastors.

1907—**TINGCHOWFU**.—E. R. Hughes, B.A., Mrs. Hughes ; E. A. Preston,
Mrs. Preston ; Miss K. H. L. Keen* ; Miss E. Marjorie Rainey,
B.A.
One Chinese Pastor.

1843—**SHANGHAI**.—C. J. Davenport, F.R.C.S. (E.), Mrs. Davenport ;
Ernest Box, Mrs. Box ; H. Fowler, L.R.C.P. and S., Mrs. Fowler ;
A. C. Price, M.B., Ch.B. ; H. Bunce, B.D. ; O. G. R. Beynon,
Mrs. Beynon ; A. P. Lansdown, Mrs. Lansdown ; Miss Alice
Clark* ; Miss K. B. Evans ; Miss Acis Sharpe ; Miss C. M.
Robertson, M.A. ; Miss D. Wyon ; Miss A. E. Towers, M.B.,
Ch.B., M.R.C.S., L.R.C.P. ; Miss J. P. Huggett ; Miss N. Foster ;
Miss W. W. Gunn ; Miss E. Dykes Spicer, B.A. ; Miss D. G.
Clark.

Central Staff.—C. G. Sparham (Advisory Council Secretary), Mrs.
Sparham ; A. Black (China Treasurer), Mrs. Black ; Miss E.
Lane (Treasurer's Department) ; Miss E. H. S. Murray
(Secretarial Department).

Three Chinese Pastors.

1861—**HANKOW and HANYANG**.—J. Wallace Wilson, Mrs. Wilson ;
T. Gillison, M.B., C.M., Mrs. Gillison, L.R.C.P. and
S. (Ed.*) ; A. J. McFarlane, M.A., Mrs. McFarlane, M.A.
(temporarily at Wuchang) ; B. Upward, Mrs. Upward ; S. V.
Boxer, B.Sc., Mrs. Boxer ; S. Withers Green, B.A., B.D., Mrs.
Green ; H. F. Miller, B.Sc., Mrs. Miller ; Mrs. A. L. Grieg ;
Miss H. M. Byles, M.B., B.S. ; Miss W. I. Coxon* ; Miss M.
Bleakley, M.A. ; Miss R. Jones, B.A. ; Miss A. M. Richardson,
B.Sc. ; Miss E. Hope Bell ; Miss M. Marten ; Miss E. O. Dowsett.
Three Chinese Pastors.

1864—**WUCHANG**.—E. Rowlands, B.A., B.D.,* Mrs. Rowlands* ; C. W.
Knott, M.Sc., Mrs. Knott, M.A. ; Miss Ruth Massey, M.B., Ch.B. ;
Miss E. M. Haward ; Mrs. Arnold Foster.
One Chinese Pastor.

* Absent on furlough.

The Hundred and Thirtieth Report
of the
LONDON MISSIONARY
SOCIETY

Containing
“Into the Deep” (Accounts of the Work at the
Mission Stations during the Year 1924)
and
The Directors’ Survey and Statement of Income and
Expenditure for the year ending March 31st, 1925

THE LONDON MISSIONARY SOCIETY
48, Broadway, Westminster, S.W.1

INTO THE DEEP

Sunday services are very well attended. Cottage prayer meetings are held every Thursday, with the families taking turns. There is a "Dorcas" meeting in the Church, which has for its main purpose to do aggressive Christian work. Both in the town and village the members organise themselves into evangelistic bands, and go out on their service to the chosen centres. In the year it has been found possible to unite the women belonging to the various missions working in Coimbatore. In co-operation with the Y.M.C.A., evangelistic work is done in the Chucklers quarters, and in this both the Lutheran mission and the Society for the Propagation of the Gospel in foreign parts unite. About twenty-six candidates for Church membership were attending preparation, and the Church reported cases of conversion from Hinduism; others also have been set free from drunkenness, and helped in their new life.

"On the individual side, especially among the higher castes," Mr. Robertson points out, "there are many to-day who are disciples of Christ, though they do not bear His name, and the situation is full of promise. The Church and his own life as part of its corporate witness, should be the missionary's first concern; but in India, as in other countries, while the truths preached in the church are sound, and the organisation is more and more effective, there is lacking in the daily life that difference that will arrest attention, and that spiritual glow by which alone India will be won."

TRAVANCORE.

"A hundred years ago, Raja Ram Mohan Roy, the Father of Modern India, was profoundly moved by the personality of Christ, and later also, Keshab Chandra Sen, with many others less famous, but the day of opportunity slipped by. To-day again, India is being stirred in the same way, and thousands in this ancient land 'Behold the Man.' Now is the Hour! Who steps forth to meet it?"

The year 1924 was memorable in the native state of

INDIA

Travancore. His Highness the Maharajah passed away in August last, after a rule of thirty-nine years. Since the new Rajah is still a minor, the senior Maharanee is to be Regent till he comes of age. It is a hopeful sign that Her Highness has appointed a woman as Durbar physician.

It must always be remembered that in no part of India has more attention been paid to education than in Travancore; and nowhere do women and girls enjoy more freedom, and take a more honourable place. Many positions once filled by men are now held by highly qualified women. Some of these happier conditions which the Mission enjoys in the State, the Mission itself in its century of service has helped to create. But there are still in Travancore great advances to be made.

During the year, it is reported from **Martandam**, there was a strong local movement directed against the Christian Church. The promoters appealed to the non-Christian Nadars to raise themselves, without accepting their Christian faith, to the level of their Christian neighbours.

“In other words it was maintained that the obvious progress of the Christians was due not so much to Christianity as to the self-sufficiency of those who had merely taken advantage of the educational facilities offered by the Christian Mission. Now that educational opportunities abound, the need to become Christians has ceased to exist. All that was required was that the non-Christian Nadars should form with others a sort of Caste mutual improvement society, and all things desirable would follow.”

At first the movement made a great appeal. Preachers went about with the new gospel, and formed societies to which considerable funds were subscribed, but disillusion followed, and many of those who had belonged to these Societies have turned to the Christian Church for instruction. There has been in consequence a considerable ingathering of converts who are keen to learn, and make a great demand for the Scriptures. Congregations that have struggled along, a mere handful of the faithful for many years, are now overflowing the bounds of their accommodation for worship, and it is believed that within the next few years there will be

INTO THE DEEP

scope to build up a thriving Church in a locality where the work has never hitherto seemed to prosper beyond a very limited extent.

“The year will be remembered,” **Neyoor** reports, “for its excessive rainfall during the South-West monsoon. Everything in consequence has been very expensive, and poor people have found it hard to live.”

The Embroidery Industry is a successful enterprise, but it is not an end in itself. “Our great ambition,” it is said, “is to see every embroidery worker a true follower of Christ.” Two or three workers have been lost by death; a few others have married and left the district, but there are many learners, and there is a large class of girls who have left school and wish to become workers.

It was a year of great encouragement in the Medical Mission. More than 1,500 in-patients were treated in the Neyoor Central Hospital; 983 major operations were performed. This beats all previous records. This would have been impossible, Dr. Pugh records, but for the assistance of Dr. Howard Somervell, who was in the mission for six months in the year. There was great rejoicing when he returned from the Mount Everest Expedition. The extent of the work can be judged from the fact that in Neyoor and the fifteen branch hospitals 120,059 patients were treated; 1,188 major and 5,309 minor operations were performed. It has become necessary to plan three more wards which will contain forty-three new beds. The buildings are entirely for women patients. Towards the cost, a sum of 10,000 rupees was contributed from the Embroidery Industry.

One effect of medical work is that it breaks down caste. In the Hospital people of all castes are brought together, and the hundreds who come must return to the distant villages conscious of the fact that in the Hospital all were treated alike. They must also tell that the help they received was given for the love of Christ Jesus.

Twenty-five years ago Mr. and Mrs. Arthur Parker began their work in **Trivandrum**. They are able to

survey the changes made. "Our congregations have increased from fifty-two to seventy-six, from which it will be seen that as the total Christian community has increased just over 10,000 in the period, there must have been an increase in the size as well as in the number of churches. Churches have been enlarged until in many cases they have been quite outgrown.

"How they increase may be illustrated," says the missionary, "by an experience of this very day of writing. No less than four personal applications have been made to me to open, or rather take over, small gatherings of people, for the most part consisting of Christians who have moved away from the older settlements in the south and east, and have settled in the uncultivated lands of the north west. In those wilder regions, they have been carrying on their worship and have been joined by others, including heathen, and now are seeking to be recognised and shepherded. They will give their land, and help to put up the preliminary building, and all they want is recognition and leadership, the which who shall deny them?"

Some of the forms of church building too have been changed. The old "six-legged" churches, resembling nothing so much as shaggy backed beetles, still remain, but for the most part now there are white-washed chapels which do not disfigure the landscape.

There are now 2,000 more Communicant members, and 10,000 more baptised Christians than in 1900. Those who have turned to Christ have not been content to abide in the outer courts, but have sought and received admission to baptism and the Lord's supper. Over 6,000 abide in the outermost courts of all. They have definitely broken with their old faith, and are considered to be Christians by their old associates, but they lag behind.

It is with the Church of Christ in Travancore that the future must rest. Will it count itself the apostle of its Lord to those who still are strange to Him? Or will it settle down as Churches in other lands have settled down, to enjoy its privileges, and to let the cry of the world go unheeded?

The outstanding event of the year in the Union School of Divinity, Travancore, was the completion of the new buildings which were formally opened and occupied on June 26th, the beginning of the new session.

INTO THE DEEP

“ We did not advertise the event, and there was no ‘ tamash.’ Mrs. A. Parker said a few nice things, invoked the blessing of God and opened the gate ; whereupon we all filed in, accompanied by a very few people from the Trivandrum Church, and signified our occupation of the buildings by prayer and praise. The next day we took up work again as if nothing had happened, yet with a great deal more pleasure and comfort than had been ours before. As the days have passed, our sense of roominess, freedom and comfort have increased, and we are devoutly thankful to God, to the late Mr. Arthington, and to the Directors, for giving us such a commodious home.”

The feature of the year in **Attingal** has been the establishment of a regular Sunday service at the Merchiston Tea Estate. A catechist goes once a month to conduct the service. On the other Sundays the services are held by the Writer or the Apothecary, who are both Christian men of standing. The whole of the work brings no financial burden on the Society.

During the year 179 names were added to the roll of adherents in the **Attingal District**.

“ At ~~Kadakkal~~ **Kadakkal** we had a most interesting experience. A young Man educated in our school at **Quilon** who has taken up cultivation here, has been gathering the people together and holding services among them. A rough shed thatched with grass has been erected by the people. This will serve them until we are able to find out which is the most suitable centre for work. Then a site must be secured. On the occasion of our visit, we were met by a number of the people, and conducted through the jungle with tom-toms to the already mentioned thatched shed, where we were to hold our meetings and make such enquiries as are necessary. The place had been tastefully decorated, and a congregation awaited our arrival.

“ About sixty persons were present when we arrived, and of these thirty-six were said to be regular attendants at the services. People continued to arrive, until at the close of the service we had a congregation of 150. All seemed eager for us to carry on regular work among them. Of the fifty present, only five were able to read. The sight of the eager faces of these backward needy people—verily sheep without a shepherd—made an impression on our minds such as we shall not easily forget.”

There is a clear call to advance into the district between the sea and the main road leading to **Quilon**. There is a dense population, and the people belong to a higher social grade. As far as Christian work is

INDIA

concerned, the work is entirely untouched, but we are responsible for it.

When at the end of May Mr. Edmonds left India for furlough, the work of **Quilon** fell to the oversight of Mr. Hewett, who had Attingal as well under his care. Some progress is being made in the method of administration, but the Quilon District Council is not working at all smoothly as yet. The early stages of a new method of administration are sure to be more or less difficult, and the workers work in faith that with the right spirit in the Church, and with the experience which the years will bring, the present scheme will become more effective. But notwithstanding these things, the work of the district goes steadily on, and the workers have been for the most part loyal and true.

With this we must pass from India. But the Report will fail if it does not suggest to the reader, how clear a call comes from the deeps of Indian life. What hopes and visions and wonders await those who put out at the Master's word !

THE PUBLICATIONS DEPARTMENT

of the L.M.S. provides for all needs of L.M.S. workers. Write for :—

COLLECTING MATERIAL : Cards and boxes, free leaflets, reports, etc.

L.M.S. MAGAZINES : "The Chronicle" (2d.) and "News from Afar" (1d.).

BOOKS AND PAMPHLETS covering the whole range of missionary literature, including educational books, study, gift and prize books, plays, hymn sheets, music, etc.

THE L.M.S. WORKERS' HANDBOOK. Missionary Secretaries and Treasurers will find in this book advice and guidance in their missionary service, and much information regarding the material and help available at the Mission House. Price 7d., post free.

The Livingstone Bookshop, at the Society's Headquarters, also stocks missionary, religious and general literature, and can supply any book to order.

*Address all Orders and Enquiries to Mr. ERNEST H. HAYES,
Publications Manager, The Livingstone Bookshop (L.M.S.), 48, Broadway
Westminster, S.W. 1.*

TRAVANCORE, 1925.

FIELDS.	When Begun.	MISSION-ARIES		INDIAN AGENTS.					Church Members.		Indian Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRI-BUTIONS.								
		Men.	Women.	Ordained.	Unordained Men	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.		No.	Scholars.	Boys.			Girls.											
														Scholars.	Fees.	Scholars.	Fees.	Scholars.	Fees.									
																					£	s.	d.	£	s.	d.		
NAGERCOIL	1818	1	2	9	60	200	20	70	2000	1000	13000	145	6000	67	4500	2100	0	0	2600	200	0	0	£	s.	d.	1200	0	0
NEYOOR 74 Out-stations	1828	3	2	6	60	104	8	68	1745	1465	19815	68	3542	44	2511	89	6	11	2121	129	16	6				1955	10	4
PAREYCHALEY 79 Out-stations	1845	1	..	7	72	197	3	8	1760	1368	26600	62	3100	69	4200	60	0	0	1800	..	..	..				500	0	0
TRIVANDRUM 73 Out-stations	1835	2	..	4	70	108	6	12	2029	1700	21462	94	4576	63	2911	..	..	..	909	..	..	..				1200	0	0
ATTINGAL 18 Out-stations	1895	1	..	1	17	12	2	2	156	140	1810	17	872	15	372	..	..	..	198	..	..	..				91	16	0
QUILON 39 Out-stations	1821	1	..	3	37	80	7	9	536	428	6762	36	2705	48	1722	151	17	10	861	..	..	..				450	10	4
TOTALS	..	9	4	30	316	701	46	169	3226	6101	89449	422	20795	306	16216	2401	4	9	8489	329	16	6				5397	16	8

Date when work
was commenced.

- 1830—**ERODE**.—A. W. Brough, Mrs. Brough ; W. T. M. Clewes, B.A., Mrs. Clewes ; Miss J. W. Inglis, M.A. ; Miss K. D. Browne* (service suspended for health reasons) ; Miss H. M. Pollard, M.B., B.S. ; Miss H. J. Pratt.
Indian Pastors : G. Gnanamuttu, L. I. Stephen, P. Thangamuttu, K. Subbarao.
- 1830—**COIMBATORE**.—Ralph Robertson, B.D., Mrs. Robertson ; H. W. Newell, B.A., Mrs. Newell ; Miss A. A. Grierson ; Miss I. A. A. Tossell.
Indian Pastors : D. L. Ross, A. Fenn.
Indian Evangelist : D. P. Doraiswamy.
Principal of High School : P. J. Devasahayam, B.A., L.T.
- 1810—**BELLARY**. E. Herbert Lewis, Mrs. Lewis ; F. A. Stowell, B.A.,* Mrs. Stowell* ; Miss B. D. Fry, B.A.
Indian Pastors : H. Sumitra, B.A., H. Yohanappa, K. Dayashila, S. Sundraraj, J. S. Abraham.
- 1820—**BANGALORE**.—S. J. Cox, M.A., Mrs. Cox ; G. Wilkins, Mrs. Wilkins ; D. E. Evans, B.A., Mrs. Evans* ; G. H. Marsden, M.A., Mrs. Marsden ; Miss M. E. Butler, B.A. ; Miss M. E. Walton, M.A.* ; Miss E. E. Tidball.*
Indian Pastors : P. Daniel, S. Francis.
Indian Pastor in Union Kanarese Seminary : H. Seelappa.
Indian Evangelists : D. Satyashela, C. P. Abraham, G. Anandappa.
- 1892—**CHIKKA BALLAPURA**.—R. A. Hickling,* Mrs. Hickling* ; T. T. Thomson, M.B., Ch.B., Mrs. Thomson ; Miss V. Gillman Jones.
Medical Evangelists : E. Rajaratnam, O. Shanthappa.
Indian Pastor : N. Virabhradrappa.
Indian Evangelists : J. Abel, S. Silas, C. Charantrayya, V. Shadrach.
- 1908—**HOSUR**.—F. L. Marler (Literature Missionary of the Telugu Missionary Conference), Mrs. Marler.
Indian Pastor : D. Tiruvengadayya.

III.—TRAVANCORE.

- 1818—**NAGERCOIL**.—George Parker, M.A., B.D., Mrs. Parker* ; Miss D. Hayes ; Miss O. Morton, B.A.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District) ; S. Vethamany ; V. Arulanantham ; M. Solomon ; S. Abraham ; S. Nesamony ; J. N. Ambrose ; A. Motchakkan.
- 1828—**NEYOOR**.—S. H. Pugh, M.B., Ch.B., Mrs. Pugh ; T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S., L.R.C.P., Lond. and Camb., Mrs. Somervell ; Miss Blanchard ; Miss E. A. Hacker.
- 1905—**MARTANDAM**.—R. Sinclair, Mrs. Sinclair.
Indian Pastors : V. Devavaram ; V. Y. Moses ; G. Ebenezer ; A. Nesamony ; E. Cornelius.
- 1845—**PAREYCHALEY**.—A. T. Foster,* Mrs. Foster.*
Indian Assistant to Missionary : S. Matthias. Indian Pastors : S. Titus (Aramanai) ; S. Jacob ; S. Devasahayam, B.A. ; P. Nesamony, B.D. ; G. N. Moses, B.D. ; J. Isaiah.
- 1838—**TRIVANDRUM**.—R. H. Eastaff, M.A., B.D., Mrs. Eastaff, B.A. ; A. H. Legg B.A.
Indian Assistant to Missionary : T. W. Rasalam.
Indian Pastors : E. J. Kesari, M.A. (Trivandrum), S. Sumanam (Neyattinkara) ; Y. Sanannam (Venganur) ; M. Isaac (Tiruvaram).
Tutors in Vernacular Divinity School : N. H. Harris ; K. Philoppose.
- 1895—**ATTINGAL**.—H. Hewett, Mrs. Hewett.
Indian Pastor : K. Joshua.
- 1821—**QUILON**.—W. J. Edmonds, Mrs. Edmonds.*
Indian Pastors : M. Daniel ; Oonney K. Ittyerah.

* Absent on furlough.

The Hundred and Thirty-First Report
of the
LONDON MISSIONARY
SOCIETY

Containing
“The Five Talents” (Accounts of the Work at the
Mission Stations during the Year 1925)
and
The Directors' Survey and Statement of Income and
Expenditure for the year ending March 31st, 1926

THE LONDON MISSIONARY SOCIETY
48, Broadway, Westminster, S.W. 1

THE FIVE TALENTS

The United Theological College, Bangalore, has had a noteworthy year with a larger number of better qualified students than ever before.

In 1925 there was an increase in the number of out-patients and in-patients in the Wardlaw Thompson Hospital, at **Chikka Ballapura**. There were many signs of the welcome that the message of the Gospel has from the patients. During the month of August the members of the Staff entered heartily into an evangelistic campaign organised by the Rev. George Wilkins.

During the year the electric light has enabled the workers in the Hospital to work at night. The instalment was the gift of the late Dr. John Winterbotham and his father and mother, Sir William and Lady Winterbotham, and other members of the family.

In 1925, also, an X-ray plant was put in, through the generosity of friends at Bournemouth and elsewhere. It has proved most useful for accurate diagnosis as well as treatment. The doctors were able to diagnose and set a fracture-dislocation sustained by the Dewan of Mysore, and soon after, use the same Coolidge tube to reveal the lie of the fragments of a fractured femur in a non-caste Panchama.

TRAVANCORE.

Travellers familiar with other stations in India are surprised when they reach Travancore to discover a strong Church, and to take their place in the midst of a Christian community. Travancore had a mass movement a hundred years ago. It now has a strong Church ; and yet a Church with great unfinished tasks before it.

During the year, in the Hospital at **Neyoor**, the new separate compound was opened with its very pleasant wards for women patients, and its large midwifery operating room. It was fitting that the opening ceremony should be performed by Mrs. Arthur Parker, from whose embroidery industry 10,000 rupees had been contributed to the cost of the buildings. Mr. and Mrs. Parker were just on the eve of leaving Travancore, but they were able to see before they left the new extension of the work in which they were so deeply interested.

INDIA

There are 137 beds in the Hospital, occupied chiefly by surgical cases. Nearly three major operations are performed daily in this Hospital.

Visits were paid during the year by three medical missionaries who came for surgical experience before beginning in their own Hospitals. One of these was Dr. Cecil Gill, who was on his way from England to Papua, where he will be a medical missionary under the Australian Board of Missions. It is significant of modern missionary fellowship that a medical missionary of another Society commissioned for work in Papua should study for his lonely work in a friendly hospital near the southmost point of India.

“ We are a band of seventy-one, nurses, warders, compounders and doctors, and each bears a tremendous responsibility to ensure that by unselfish devotion to our patients we illustrate in our lives the love of Him whose good news we preach.”

Martandam Hospital has long been suffering from overcrowding. It became possible during the year, with the help of a Government building grant, to enlarge the Hospital. The main building was lengthened by the addition of a new ward to each end, and the accommodation of ten additional beds. Fourteen new kitchens were also completed.

When the new building was dedicated, in November, many friends both Christian and Hindu were present.

There was an encouraging response to the call for more generous giving in Martandam. In the last six years the income of the churches has increased by seventy per cent., though the increase in the number of Christians has been only twenty-four per cent. At the same time, it is admitted that the churches in Travancore have much to learn yet before they do their duty in this matter.

In **Trivandrum**, during the year, the Rev. C. G. Marshall retired from the school of Divinity which he had guided with great skill and practical wisdom. During six years upwards of forty men were trained for the Christian ministry there. Their gratitude to their old Principal has been expressed in an unmistakable way. Mr. Marshall will leave India grateful to have had his part in building the Church in Travancore.

THE FIVE TALENTS

The Rev. R. H. Eastaff was appointed Principal of the school, and assumed charge at the end of March.

Three aims have been kept before the leaders of the College : (1) The practice of the devotional life ; (2) The endeavour to give the students an evangelistic outlook. Most of them come with a deep sense of the need of evangelisation, and it is the purpose of the College to foster this, so that the early enthusiasm will not be diminished as the intellectual vision widens ; (3) The third aim is to give the students sound instruction on the great truths of our religion, its history and relations to other religious systems, its sacred literature, and above all to make clear the person, spirit and teaching of our Lord Jesus Christ.

A long-felt need is at last being supplied by the building of quarters for married students. It is hoped that there will be shortly seven houses available for them and their families. It is felt to be necessary not only to train the young men in Christian leadership, but to fit their wives for useful co-operation with them.

In the church of the Trivandrum district there was steady growth, several new congregations springing up and being affiliated to the Church Council.

On November 5th, Mr. Edmonds reached **Quilon**, after furlough in England. In the dim morning light a large number of Christians were gathered to welcome him. Together they went to the Mission, and in the lamp-lit room had a service of prayer and thanksgiving. During his absence some of the Churches showed progress, some had marked time. There was a decided increase in membership. The Churches had been impressed by the emphasis laid by the Deputation in 1923 upon the confession of faith involved in full membership. The number of members has grown by twenty-five per cent. The total communicants now is 8,095.

In the Quilon Rice Fields the harvest was good, and gave Rs. 1,300 for the work of Aided Education.

“Wild elephants, bison, bears and wild hogs, although troublesome, did no great damage. The administration of the Rice Fields makes no small demand upon the missionary.”

During the year Mr. Hewett had double duty through

INDIA

the absence on furlough of one or other of his fellow workers. In addition to **Attingal**, he had the Quilon district to superintend. However, in October the return of Mr. Edmonds set Mr. Hewett free for his own work.

In Attingal District itself in some stations there was decided devotion shown, in others results are meagre. Deep-rooted prejudices and habits of caste do not easily yield. Ninety-five persons were baptised, 13 were received into Church fellowship, and 124 names were added to the list of adherents. There are not wanting fights without. Some twenty or thirty people, because they had become Christians, were no longer allowed to live in the compounds of the people for whom they worked. A deacon of the Church, himself a poor man, has admitted these outcasts to his house and compound until they could find more permanent dwelling-places.

Definite work has been begun at Ellayidam. A new building was dedicated to serve as a school for children during the week, and for divine service on the Sabbath.

The Girls' Boarding Home, which had been closed for ten years, was re-opened. Thirteen girls were admitted, but the building is large enough to accommodate at least 40 or 45 children.

TRAVANCORE, 1926.

FIELDS.	When Begun.	MISSION-ARIES.		INDIAN AGENTS.					Church Members.		Indian Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRIBUCTIONS.								
		Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.		No.	Scholars.	Boys.		Girls.												
														Schools.	Scholars.	Fees.	Schools.	Fees.										
NAGERCOIL	1818	3	2	9	60	200	20	70	2000	1000	13000	145	6000	67	4500	2100	0	0	2600	200	0	0	£	s.	d.	£	s.	d.
NEYOOR } 73 Out-stations	1828	3	3	6	65	103	8	74	1796	1541	21093	71	4504	44	2722	109	3	7	2299	..	..	..	2324	2	2	507	10	0
PAREYCHALEY } 77 Out-stations	1845	1	..	6	71	197	3	8	1919	1525	27598	66	3013	71	4974	273	5	2	2254	..	..	..	507	10	0	1200	0	0
TRIVANDRUM } 80 Out-stations	1835	2	..	4	70	108	6	12	2029	1700	21462	94	4576	63	2941	..	..	..	900	..	..	..	1200	0	0	74	13	4
ATTINGAL } 17 Out-stations	1895	1	..	1	18	12	2	2	162	139	1924	18	878	16	396	..	..	..	238	..	..	..	312	4	2	5618	9	8
QUILON } 38 Out-stations	1821	1	..	2	36	79	7	10	595	471	7024	45	3142	62	1947	214	11	0	901	..	..	..	312	4	2	5618	9	8
TOTALS	..	11	5	28	320	699	46	176	8501	6376	92101	439	22113	323	17480	2696	19	9	9192	200	0	0	5618	9	8	5618	9	8

Date when work
was commenced.

- 1830—**COIMBATORE**.—Ralph Robertson, B.D., Mrs. Robertson ; H. W. Newell, B.A., Mrs. Newell ; Miss A. A. Grierson* ; Miss I. A. A. Tossell.
Indian Pastors : D. L. Ross, A. Fenn.
Indian Evangelist : D. P. Doraiswamy.
Principal of High School : P. J. Devasahayam, B.A., L.T.
- 1810—**BELLARY**. E. Herbert Lewis, Mrs. Lewis ; F. A. Stowell, B.A., Mrs. Stowell ; Miss B. D. Fry, B.A. ; Miss M. L. Barrett.
Indian Pastors : H. Sumitra, B.A., H. Yohanappa, K. Dayashila, S. Sundraraj, J. S. Abraham.
- 1820—**BANGALORE**.—S. J. Cox, M.A., Mrs. Cox ; G. Wilkins, Mrs. Wilkins ; D. E. Evans, B.A., Mrs. Evans* ; A. E. Walden, B.Sc., Mrs. Walden ; Miss M. E. Butler, B.A. ; Miss M. E. Walton, M.A. ; Miss E. E. Tidball.*
Indian Pastors : P. Daniel, S. Francis.
Indian Pastor in Union Kanarese Seminary : H. Seelappa.
Indian Evangelist : D. Satyashela, C. P. Abraham, D. Thiruvengadiah.
- 1892—**CHIKKA BALLAPURA**.—R. A. Hickling, Mrs. Hickling* ; T. T. Thomson, M.B., Ch.B., Mrs. Thomson ; Miss V. Gillman Jones.
Medical Evangelists : E. Rajaratnam.
Indian Pastor : N. Virabhradrappa.
Indian Evangelist : J. Abel, S. Silas, C. Charantrayya, V. Shadrach.
- 1908—**HOSUR**.—F. L. Marler (Literature Missionary of the Telugu Missionary Conference), Mrs. Marler.
Indian Pastor : D. Tiruvengadayya.

III.—TRAVANCORE.

- 1818—**NAGERCOIL**.—George Parker, M.A., B.D., Mrs. Parker ; G. H. Marsden, M.A., Mrs. Marsden ; G. W. Trowell, M.Sc., A.K.C. ; Miss D. Hayes ; Miss O. Morton, B.A.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District) ; V. Arulanantham ; M. Solomon ; S. Abraham ; S. Nesamony ; J. N. Ambrose ; A. Motchakkan ; S. V. Daniel ; A. Vethamanikkam ; A. Isaac.
- 1828—**NEYOOR**.—S. H. Pugh, M.B., Ch.B., F.R.C.S.,* Mrs. Pugh* ; T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S., L.R.C.P., Lond. and Camb., Mrs. Somervell ; D. P. Marks, B.A., M.B., B.Ch. (Cantab.), F.R.C.S. (Eng.) (temporarily) ; Miss Blanchard ; Miss E. A. Hacker.
- 1905—**MARTANDAM**.—R. Sinclair, Mrs. Sinclair*.
Indian Pastors : V. Devavaram ; V. Y. Moses ; G. Ebenezer ; A. Nesamony ; E. Cornelius.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.*
Indian Assistant to Missionary : S. Matthias. Indian Pastors : S. Titus (Aramanai) ; S. Jacob ; S. Devasahayam, B.A. ; P. Nesamony, B.D. ; G. N. Moses, B.D. ; J. Isaiah.
- 1838—**TRIVANDRUM**.—R. H. Eastaff, M.A., B.D., Mrs. Eastaff, B.A. ; A. H. Legg M.A.
Indian Assistant to Missionary : T. W. Rasalam.
Indian Pastors : E. J. Kesari, M.A. (Trivandrum), S. Sumanam (Neyattinkara) ; Y. Sanannam (Venganur) ; M. Isaac (Tiruvaram).
Tutors in Vernacular Divinity School : N. H. Harris ; K. Philoppose.
- 1895—**ATTINGAL**.—H. Hewett, Mrs. Hewett.
Indian Pastor : K. Joshua.
- 1821—**QUILON**.—W. J. Edmonds, Mrs. Edmonds.*
Indian Pastors : M. Daniel ; Oonney K. Ittyerah.

* Absent on furlough.

The Hundred and Thirty-Second Report
of the
LONDON MISSIONARY
SOCIETY

Containing
**“The Engrafted Word ” (Accounts of the Work at
the Mission Stations during the Year 1926)**
and
**The Directors’ Survey and Statement of Income and
Expenditure for the year ending March 31st, 1927**

THE LONDON MISSIONARY SOCIETY
48, Broadway, Westminster, S.W.1

INDIA

pictures shown were of many kinds, including a beautiful set of the lost sheep, showing reform by being found. Another set illustrated "From Cannibalism to Civilisation and Social Service," as illustrated by the work of the L.M.S. in Papua.

"The church is the goal of our endeavour, and the shrine of the work of the Kindgom." Much of the missionary's time has been given to the service of the church.

It is a sign of the times that the five new elders chosen during the year signed their names before all the congregation as total abstainers.

TRAVANCORE.

After twenty-six years of happy service, Mr. and Mrs. George Parker left Scott College, NAGERCOIL. The last survey which Mr. Parker makes is full of grateful memories and confident hopes. The principalship has gone to an experienced teacher, Mr. G. H. Marsden. The range of studies has been enlarged, and the buildings, improved by the addition of three class-rooms, are now adequate for present requirements. The students had many opportunities for the study of the Scriptures; the Principal's class, for example, went through the Gospel of St. John. Thirty-five attended a conference at Muttam, where they meditated together upon *The Way to Calvary*.

Since 1912 Dr. Pugh had worked at Neyoor, often single-handed; last year the time came for him to lay down this heavy practice, which had grown both in extent and in efficiency during his service. Miss Hacker left the Mission to be married, leaving in Neyoor the memory of a service rich in knowledge of the people and of their tongue, and in deep sympathy. Dr. Marks came to the rescue at a time of great pressure. There were 134,000 new cases during the year. Only doctors themselves could do justice to the Neyoor Hospital with its thousands of major and ten thousands of minor operations.

From NEYOOR and other stations in Travancore there is deep gratitude expressed for the encouragement brought by the visit of Dr. J. D. Jones. Such a brief sojourn means much to our outposts.

THE ENGRAFTED WORD

The work of education in the Higher Grade Vernacular School at Neyoor was injured by the severe poverty of the children. In times when the monsoons have failed, the children are taken away at an early age to go to work ; and their education is closed almost before it is begun.

The Bible women are working to-day under the Indian pastors, to whom they form a most valuable auxiliary arm. In Neyoor, and the same thing is true of all India, such work cannot be measured by the number of conversions ; but it tells often after many days ; sometimes it is found again in the children of the mothers with whom these servants of God read and speak of Christ.

One of the workers in the embroidery classes won a prize offered by a firm in Bombay ; she is not only a diligent and skilful craftswoman, but she most bravely helps an invalid father and supports her sister and brother at school.

From the reports of TRIVANDRUM it is not hard to show the great strength of the church in Travancore. The total adherents number nearly 26,000, and during the year 374 adults and 721 infants were baptised ; there are nearly 5,000 Sunday School scholars and 4,000 Day School ; there are 84 congregations with 4 pastors, 17 evangelists and 47 catechists. During the year much attention was given to the teaching of Scripture in the day schools. There is no opposition to such teaching from Government authorities. One Hindu inspector indeed suggested that the Mission should be more strict with it : and that Scripture parables, miracles and biography should be used by teachers in the story-telling and conversational lessons required by Government. It is in a suburb of Trivandrum that evangelists and pastors are trained for the service of the Church in Travancore.

Six new houses were opened there in June, and altogether eight students with their families are living at Cannamoolai. The total community of the College now numbers seventy.

Apart from their ordinary routine of class work, the students were engaged in regular evangelistic services. The welcome given by one community hitherto untouched by Christianity suggested the idea that it might be valuable to concentrate upon work amongst them and develop a sort

INDIA

of school settlement in which the students might be given definite training.

It is reported that several of the students made excellent progress in music. About half of them are now able to play the violin quite pleasantly, and four of them are able to give public performances.

An account of the evangelistic campaign is given by Mr. Harris. Every day there was a devotional service at 5 or 5.30, and about 7.30 or 8 o'clock, parties of students set out for their respective fields, spending the whole day in house visitation and personal work. On the first day Christians' houses were specially visited; on the second day (Sunday) the students conducted morning service in all the six congregations, and returned to ATTOOR with the church members for the united communion service. In the afternoon the parties went to their respective congregations and conducted night meetings. On the third and fourth days the backsliders and non-Christians were chiefly visited. On the whole, 178 Christian houses and 134 non-Christian were visited. There were many other meetings, including five magic lantern services and special meetings for children.

In one village four families decided to become Christians, and everywhere there was a widespread response.

There are difficulties besetting the poor Christians here and everywhere in India. Sometimes their increased independence makes them no longer wanted by landlords who are accustomed to look for those who are in effect serfs, although slavery has long ceased in the State. Even the grant of waste land by Government is not always effectual; sometimes the occupation means several years on the verge of starvation. It is hard for the missionary to hear their pitiful tales.

From ATTINGAL a measure of advance is reported. Some tell of individual enquirers, others of groups seeking for the light of Christ. One such group of fifteen was brought into the church through the quiet influence of two voluntary workers. During the year special evangelistic services were held; it became possible to provide more adequate pay for the workers, who can do better work when they are set free from anxiety. Many of the buildings are old and need repairs, but there are no resources available.

THE ENGRAFTED WORD

The need becomes serious when the Government both in Attingal and Quilon require attention to the buildings as a condition of making the grants for education.

The longer the missionary stays in India the more he discovers that there is a great range of Indian life which is hidden from him. Often good springs up in places where it is least expected. The year was normal in QUILON. Many of the agents are troubled by a malady not unknown in other lands, "the carry-on method." In his review of the year, Mr. Edmonds reports that twenty-seven churches have made progress, nine are stationary, and three are weak. There were 260 baptised during the year as against 334 in 1925 ; on the other hand, it is noted that seventy were baptised on the second Sunday of the new year. "The ratio of the death-rate to the birth-rate of a district has always to be remembered in judging statistical progress ; in 1926 there were 162 births and 142 deaths."

The Reading-room is one of the distinctive features of the work in Quilon Town. During the year 1,225 Hindus, 2,024 Mohammedans, and 3,206 Christians made use of this Library ; and it is noteworthy that 925 women visited the building. During the year various services of preaching and Indian music are held, and Scripture stories are told.

In Quilon there are forty vernacular schools, thirty-six of which receive Government aid. The Night Schools, of which there are twenty, are a valuable help ; 152 Christians and 87 non-Christians made use of them.

In Travancore there is a church with many and varied enterprises in its charge. Its small staff of European missionaries must still bear the responsibility for guidance and inspiration ; but it is of an Indian church we must think, and for its growth we must pray. It is not a mission in the early stages of its life. There is in being an organisation, closely knit together, an instrument still waiting to be used. But the Church in Travancore needs the same spiritual gifts which are needed by the Church in Great Britain.

TRAVANCORE, 1927.

FIELDS.	When Begun.	MISSION-ARIES		INDIAN AGENTS.					Church Members.		Indian Adherents.	SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRIBU-TIONS.
		Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.		No.	Scholars.	Boys.		Girls.				
														Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL	1818	3	3	9	86	207	26	55	1748	1911	14542	154	4944	80	4393	£ 1764 9 7	2761	200 0 0	£ 3339 13 11	
MARTANDAN NEYOOR	1828 13 Out-stations	4	3	7	65	103	8	74	1796	1541	21093	71	4504	44	2722	100 0 0	2299	..	2300 0 0	
PAREYCHALEY		1	..	4	73	202	1	24	1845	1439	26421	70	3373	71	4694	..	2138	..	1076 10 4	
TRIVANDRUM	1835 80 Out-stations	2	..	4	66	108	6	12	2129	1780	22077	83	4878	59	3015	..	900	..	638 17 4	
ATTINGAL		1	..	1	18	15	2	3	166	134	2006	18	821	16	433	..	358	..	85 10 8	
QUILON	1821 38 Out-stations	2	..	2	39	61	6	9	613	481	6845	32	2577	41	2184	243 9 0	993	..	355 4 0	
TOTALS		13	6	27	347	696	49	177	8297	7286	92984	428	21097	311	17441	2107 18 7	9449	200 0 0	7795 16 3	

Date when work
was commenced.

- 1830—**COIMBATORE**.—Ralph Robertson, B.D.*, Mrs. Robertson* ; H. W. Newell, M.A., Mrs. Newell ; Miss A. A. Grierson.
Indian Pastors : D. L. Ross, A. Fenn.
Indian Evangelist : D. P. Doraiswamy.
In temporary charge of district : P. J. Devasahayam, B.A., L.T.
- 1810—**BELLARY**.—E. Herbert Lewis, Mrs. Lewis ; Miss B. D. Fry, B.A. ; Miss M. L. Barrett.
Indian Pastors : H. Sumitra, B.A., H. Yohanappa, K. Dayashila, S. Sundraraj, J. S. Abraham, J. Abel.
- 1820—**BANGALORE**.—S. J. Cox, M.A., Mrs. Cox ; G. Wilkins*, Mrs. Wilkins* ; D. E. Evans*, B.A., Mrs. Evans* ; A. E. Walden, B.Sc., Mrs. Walden ; Miss M. E. Butler, B.A.* ; Miss M. E. Walton, M.A.* ; Miss E. E. Tidball.
Indian Pastors : P. Daniel, S. Francis.
Indian Pastor in Union Kanarese Seminary : H. Seelappa.
Indian Evangelist : C. P. Abraham.
- 1892—**CHIKKA BALLAPURA**.—R. A. Hickling, Mrs. Hickling* ; T. Thomson, M.B., Ch.B., Mrs. Thomson ; Miss V. Gillman Jones*.
Medical Evangelists : E. Rajaratnam, E. Lazarus.
Indian Pastor : N. Virabhadrapa.
Indian Evangelist : S. Silas, C. Charantrayya, V. Shadrach.
- 1908—**HOSUR**.—F. L. Marler (Literature Missionary of the Telugu Missionary Conference), Mrs. Marler.
Indian Pastor : D. Tiruvengadayya.

III.—TRAVANCORE.

- 1818—**NAGERCOIL**.—George Parker, M.A., B.D.*, Mrs. Parker* ; G. H. Marsden, M.A., Mrs. Marsden ; G. W. Trowell, M.Sc. ; Miss M. H. Spence, B.A. ; Miss D. Hayes* ; Miss O. Morton, B.A.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District) ; V. Arulanantham ; M. Solomon ; S. Abraham ; S. Nesamony ; J. N. Ambrose ; A. Motchakkan ; S. V. Daniel ; A. Vethamanikkam ; A. Isaac.
- 1828—**NEYOOR**.—T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S., L.R.C.P., Lond. and Camb., Mrs. Somervell ; D. P. Marks, B.A., M.B., B.Ch. (Cantab.), F.R.C.S. (Eng.) (temporarily) ; Miss Blanchard ; E. A. Harlow, Mrs. Harlow ; Miss E. F. Mills.
- 1905—**MARTANDAM**—**NEYOOR**.—R. Sinclair, Mrs. Sinclair.
Indian Pastors : V. Devavaram ; V. Y. Moses ; G. Ebenezer ; A. Nesamony ; E. Cornelius ; G. N. Moses, B.D. ; S. Devasahayam, B.A.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster*.
Indian Pastors : S. Titus (Aramanai) ; S. Jacob ; P. Nesamony, B.D. ; J. Isaiah,
- 1838—**TRIVANDRUM**.—R. H. Eastaff, M.A., B.D., Mrs. Eastaff, B.A. ; A. H. Legg M.A.
Indian Assistant to Missionary : T. W. Rasalam.
Indian Pastors : E. J. Kesari, M.A. (Trivandrum) ; Y. Sanannam (Venganur) ; M. Isaac (Tiruvaram).
Tutors in Vernacular Divinity School : N. H. Harris ; K. Philippose.
- 1895—**ATTINGAL**.—H. Hewett*, Mrs. Hewett*.
Indian Pastor : K. Joshua.
- 1821—**QUILON**.—W. J. Edmonds*, Mrs. Edmonds* ; W. G. Murphy, Mrs. Murphy.
Indian Pastors : M. Daniel ; Oonney K. Ittyerah.

* Absent on furlough.

The Hundred and Thirty-Third Report
of the
LONDON MISSIONARY
SOCIETY

Containing
**“A Great Deliverance” (Accounts of the Work at
the Mission Stations during the Year 1927)**
and
**The Directors’ Survey and Statement of Income and
Expenditure for the year ending March 31st, 1928**

**Livingstone House, Broadway,
Westminster, S.W. 1**

India

emphasis is being laid upon Summer Schools and Retreats for the fostering of the life of the Spirit by united Bible study and prayer.

Shortage of missionary staff still gives rise to many difficulties. Two new Community Schools offering scope for consecrated educational adventure are endangered at present for lack of British teachers. In SOUTH INDIA AND TRAVANCORE particularly, gaps caused by the retirement of senior missionaries cannot yet be filled up. In Travancore the almost simultaneous retirement of the Revds. W. J. Edmonds, H. Hewett and George Parker was a blow severely felt by the Indian Christian community.

During the year the Directors addressed a letter on the subject of Church Union to the Church Councils directly connected with the Society, and have received courteous replies which indicate that Indian Christians are not unaware of the magnitude of the issues at stake in the discussions. The SOUTH INDIA UNITED CHURCH, after consideration both in its constituent Councils and at its General Assembly of certain proposals for Church Union with Anglicans and Wesleyan Methodists which have been attracting world-wide attention, did not see its way to assent to the proposals, but instructed its representatives on the Joint Committee to continue their labours in the hope of finding some more acceptable solution of the problems of the ministry and of inter-communion. It also resolved to give special attention to the findings at Lausanne.

That permeation of the Indian mind by Christian principles and by admiration of Jesus Christ, which in recent years has been one of the clearest workings of the Spirit of God, shows itself in ever fresh manifestations. An astonishing amount of attention is given by the Indian press to purely Christian matters. Progressive Indians have quite ceased to suppose that Christ is an ally of a hated Western imperialism. Nearly everyone agrees that if Christ reigned in India there would be nothing left to desire. In other ways also the evangelistic situation is being cleared. The depressed classes are not so tempted as formerly to think of Christianity as their only way of social uplift, for the Arya Samaj and other Hindu reforming agencies are ready to give them a warm welcome.

India

Consequently they too can face religious issues on their own merits. It is quite possible now for a renegade Christian to be received back into the Hindu fold, which again means that one possibility of merely nominal Christianity has been eliminated.

One of the most interesting and hopeful of recent stirrings in India's social life is seen in the Women's Conferences on education held throughout the country. This is not a Christian movement, for it embraces women of every creed and race, but Christians cannot fail to rejoice in it and give to it their best support. Some of the Society's women missionaries have been so honoured by the confidence of their Indian sisters as to be called to leading offices in this movement, and have been able to exert an inspiring influence, thereby rendering a new and valuable form of service to India.

There is special significance in the undoubted fact that Indian Christian scholars are turning their attention more than formerly to their country's cultural past, while Indian Christians in general are taking a fuller share in all public affairs. These are indications that the religion of Christ is taking root in Indian soil, and the day is not far distant when we shall see religious phenomena which are as distinctively Indian as they are truly Christian.

But all this is contingent upon whether the authentic spirit and power of Jesus Christ are manifestly operating upon those who bear His name, especially upon those of Indian race. The Church of Christ in India has to get free of certain legacies from a non-Christian past, particularly the spirit of caste, from which she can be liberated only by a full endowment of that spirit of fellowship which in the early Church held Jew and Gentile together.

Everywhere a feeling is abroad that a new India is soon to come into being, and that if only all, Eastern and Western, could interpret Jesus correctly by their lives, the new India would not turn away from Him. There is no greater challenge to our Christian sincerity.

China.

For CHINA this was a year of storm, breaking out first in one place and then in another, until the hopes of the

A GREAT DELIVERANCE

Many patients have their native treatment first, and on its failure come to the hospital. In one case a wound in the head had been filled up with varnish, and could only be cleaned by washing out with turpentine, and a woman who had been severely bitten by a dog had had her wounds filled with hardened lime. Such cases call for boundless patience on the part of the staff.

On the evangelistic side of the hospital there was much to encourage the workers. In one case a Brahmin woman who came to the Hospital, not through her own desire or planning, was greatly struck by the Christian teaching. She and her mother seemed to grasp the teaching of Christianity at once. They had indeed worked out for themselves what a real helpful religion ought to be, and when they heard the teaching of Jesus and believed it, they simply said, "Yes, of course, that is it." While they were in the Hospital the Boarding Home girls acted "Where love is, God is," and one of the Brahmin women said, "Yes, that play shows what religion ought to be. I always felt it should be expressed from inside us, and show itself in our lives."

Many such cases give encouragement to those who make the hospital a place of prayer and loving service.

Finally, so that the readers may not forget that in this area there is a North Tamil Church Council, it must be recorded that in July 1927, it was resolved that real efforts be made to educate the Christian people in both village and city churches, in the work of the L.M.S., and certain members of the Council were asked to study the work of the L.M.S. in certain fields and give addresses upon them to the churches. From Erode it was reported that a number of Hindu families after long hesitation had made a public confession of Christ and been baptised.

From another station it was reported that three quarters of the Christian community owing to famine conditions have left their homes for the hills.

Travancore.

The Travancore Council of the South India Church reports heavy losses. Four members of the Council for many years have retired during the year; Dr.

INDIA

S. H. Pugh, Rev. Geo. Parker, Rev. A. H. Hewett, and Rev. W. J. Edmonds, all of them honoured missionaries of the L.M.S.. To each of these a high tribute of praise and gratitude is paid in the annual account of the Council.

In the Scott College, NAGERCOIL, there were fifty-one Christian students, including three women students, seventy-seven Hindu students, including one woman, and four Mohammedans.

The new Principal began in February 1927, when the Rev. George Parker, retired after twenty-six years' memorable service. "The great debt the College owes to Mr. and Mrs. Parker cannot yet be adequately estimated."

The Scripture Class which the Principal takes for half an hour every day he regards as the chief and central part of his work, an opportunity which demands the utmost that can be given. In June he began to consider the parables of Jesus, then St. Mark's Gospel was studied in some detail. In June a general assembly for Scripture reading and prayer was instituted, which is greatly valued by the students.

The Mission Press was busier in 1927 than in the previous year; it is most satisfactory that the increase was entirely in the religious and missionary printing. Among other tasks undertaken was the printing and publishing of the Tamil notes on the daily readings of the International Bible Reading Association.

Two rooms in the building formerly used as a school were taken over and adapted by the press for storing reserve stock. This is a very convenient arrangement; formerly the press was badly overcrowded.

In the five Hindu Schools with their seventeen teachers there are seventy-two boys and 413 girls; the work of the year was encouraging. The teachers gave much thought and work to the brightening up of the schools. Much ingenuity has been shown in the use of drawings and pictures. The teaching of Scripture was faithfully given during the year, and the children showed how deeply the stories of Christ entered into their minds.

The Biblewomen in Nagercoil visit regularly 250 houses, teaching from house to house their pupils to read, and

A GREAT DELIVERANCE

speaking of the Gospel. They have 295 pupils in all in their homes.

The Girls' Boarding Home had 112 members ranging from children of eight to young women in the Teachers' Training School. They are all divided into smaller families, each family living under the care of a girl they call "elder sister," who is responsible for them. Each family takes its turn to do all the duties connected with the running of the Home which runs very smoothly.

March 1927, was a red letter month in the calendar of Nagercoil. On that day the new High School was completed, and the whole school was united in one compound. The High School is the most beautiful building in the town, outlined in white stone with a striking, projecting window over the porch, bearing the new name of the School, "The Duthie English High School for Girls." The name shows that Travancore does not forget its famous men. The strength of the School is 250.

To the Southwest of the High School in the same compound is the Vernacular School occupying a splendid building which was erected only three years ago.

The students of the Training Class for Teachers had just returned when the report was written from a four days' trip to TRIVANDRUM, a great metropolis to them. There they visited the Zoo, jail, Museum, Model School, and saw ice in an ice factory, and some of them saw a train for the first time.

It is becoming increasingly clear that if the Cannamoolai Theological Seminary College is to do its proper work for the students, it must arrange to keep in touch with them after they have left. During their years at CANNAMOOLOAI they have much to help them in their religious life, but when they leave many of them go to remote village congregations, some of them away in the jungle where the conditions of life are hard and depressing in the extreme. Without books and stimulating companionship, it is not surprising that many of them lapse into an apathetic state which makes much of their training seem of no value. An effort should be made to bring them back to Cannamoolai for some periods of refreshment.

INDIA

Most of the students are busy on some form of useful service on Sundays. One small congregation has been placed within the care of the Divinity School. It is within two miles of the school, and it has proved an excellent opportunity for training.

After completing his full service, Mr. Harris, Tamil tutor, retired at the end of the session. For nine years he had served the Institution with great faithfulness, and he leaves to take up work for a time in educational evangelism.

During Mr. Eastaff's furlough it was decided to close the school.

The area of the ATTINGAL district is about 450 square miles and its population about 300,000, of whom the greater number are Hindus and Mohammedans. At present the L.M.S. is working in eighteen villages and has gathered into the church about 2,000 souls. The task is far from being complete.

Most of the Christians are practically serfs to the land-owners, whose fields they cultivate in return for some of the produce. Sometimes when they confess themselves Christians they forfeit the right to cultivate their master's fields, and the portion of the crop which is rightly theirs may also be confiscated. Some of them try to earn a living by weaving mats and baskets from the grasses in the jungle. Their economic condition is most miserable.

Educationally they are backward. Only 25 per cent. of the Christians in this district can read, so that very few boys and girls are able to qualify for teaching, and most of the teachers in the village schools are either Syrian Christians or Hindus.

Spiritually their needs are no less great.

"A few weeks ago one of our Christians was seriously ill and his life was despaired of. Medical aid was provided, and the local congregation met for special prayer on his behalf. He recovered, and as a result there seemed to be a genuine religious revival in the place. But, unfortunately, within a few days the man's brother fell sick, and immediately the quickened faith of his relatives ebbed away as rapidly as it had arisen. From heights of spiritual confidence they were plunged into depths of doubt and

A GREAT DELIVERANCE

despair, and when some sinister neighbour whispered that the disease which was troubling the family was due to the curse of an offended devil, the superstitious beliefs of untold generations of their forefathers came flooding to the support of this suggestion, and when it was further proposed that the patient should be taken to a sorcerer so that by charms and other heathenish methods the devil might be exorcised, the suggestion was readily acted upon, and the sick man hurried away. I hear to-day that his child has died suddenly—another incident which will doubtless have unhappy spiritual results which will require months of patient effort to rectify.”

But if the missionary is impressed by the great needs of the district, he sees also their immense possibilities. There is a band of Christian workers both earnest and sincere, who are to be strengthened by the addition of two students now undergoing training. There are many promising signs of definite quickening of interest among a large community of people called Ezhavas who live along the coast.

Mr. Murphy found himself on his return to India 2,000 miles away from his former station with a climate different and a different language to speak. It is a far cry from Benares to Travancore. In February he visited Benares to settle outstanding matters, and it was hard parting from old colleagues and friends.

In July he took over the work from Mr. Edmonds in QUILON. On October 23rd, Mrs. Murphy died. The year which began in change and preplexity brought with it also deep sorrow.

“Mr. Murphy notes that in the L.M.S. Directors’ resolution of 1851, after the work in Quilon had been in existence for thirty years it was determined to abandon the station. This was carried out, and the station was abandoned for many years. But this once-abandoned district now embraces an area of 700 square miles with a L.M.S. Christian community of over 8,000 scattered in some 300 villages.”

When the secret of this advance is studied, it must be remembered that for twenty-eight years, Mr. Edmonds laboured in this district. He found eight stations and barely 2,000 Christians. He left 8,000 Christians. This was only done through patience and courage in the face of varied and constant difficulties.

INDIA

In July of last year a new church building was opened by Mr. Edmonds at Putthur. There are now 500 Christians in the village.

There are at present 162 pupils on the roll of the English school at Quilon, and the school opens up a large sphere of service and Christian influence in the town.

In Quilon also there is the interesting experiment of a Bible depot and Reading Room. To the Reading Room 1,500 Hindus, more than 1,000 Mohammedans and 2,000 Christians paid visits during the year, and the sale of Scriptures and religious books amounted to about 1,000.

It is noted from TRIVANDRUM that five years have passed since the present Constitution was granted to the Travancore Church ; and though there has been much to prove that this was right and inevitable, the Church has some perils to face—chiefly from a lack of leadership, and a political atmosphere in its Council. During the year the Church Council appointed Mr. Rasalam from the United Theological College, Bangalore, to the oversight of the Neyyattinkara group of Churches. During the year 365 adults were baptised, and 170 admitted to membership. The numbers of members, nigh upon 4,000, are large, and tell of a great advance ; but it is still true of the bulk of the people that they do not yet know Christ ; many strata of life are still closed.

There seems no stopping in the growth of the PAREY-CHALEY District. There are more than 30,000 Christians now, and during the year 1927 nearly 1,000 were baptised ; among these there are three ordained ministers, seventy catechists and evangelists, and about three hundred deacons. During the year the supervision of education in this district was given to Mr. K. Paul, who practised as a vakil in the High Court, but had always a desire to offer his services to the Christian Church ; he has wrought a very radical change for the better. Over 6,300 people are studying under the supervision of the primary schools, and 255 in the middle schools. Of these 2,000 are Hindus.

The year 1927 established another record in the history of Neyoor Medical Mission. Over 200,000 patients visited the mission for treatment, and over 1,300 major operations were performed in Neyoor and over 9,000 operations,

A GREAT DELIVERANCE

major and minor, in the mission, including its branch hospitals.

It is with heavy hearts that this report mentions the departure of Dr. Marks who for two years has done invaluable work in Travancore. At the same time there was much encouragement in the arrival of Dr. and Mrs. Orr. Mrs. Orr comes back to the country where she was born, and where her father worked for years.

Miss Mills and Mr. and Mrs. Harlow returned from the Language School, and with these and the reinforcements from students, the mission has been able to make fresh headway. It has always had a reputation for progress, and it has been seeking to live up to this during the year. In some ways Neyoor is a teaching hospital, and much was done in 1927 to help those who were in the hospital to learn something of the new knowledge that medical science is discovering.

The operating theatre was enlarged, and is now nearly twice its former size. In Neyoor, as one of the new missionaries declares, "all roads lead to the L.M.S. Hospital," and it is acknowledged how from the very first the evangelistic side in the Neyoor hospital is most manifest. "It is an inspiring experience to stay for a while with the native evangelist while he tells of the religion of Christ, and offers the hope of salvation to many whose lives are dark and ambitionless"

Mention should be made of the Leper Homes, where out of forty-eight male and fourteen female patients, eight were cured during the last twelve months, and six were sent back to their homes. It is stated that if anyone wishes to see the joy which Jesus Christ alone can bring, he should pay a visit to these leper homes, where there is really more of the joy of life than in any of the streets of the village outside. The patients dance and sing and play, and at Christmas time they have a glorious display of fire-works, all home made.

TRAVANCORE, 1928.

FIELDS.	When Begun.	MISSION-ARIES.		INDIAN AGENTS.					Church Members.		SUNDAY SCHOOLS.		SCHOOLS.						LOCAL CONTRI- BUTIONS.
		Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.	Indian Adherents.	No.	Scholars.	Boys.		Girls.			
														Scholars.	Fees.	Scholars.	Fees.	Scholars.	
NAGERCOIL	1818	2	2	7	39	218	27	63	1728	1990	14869	170	5147	86	4722	2385 13 6	£ s. d.	£ s. d.	£ s. d.
98 Out-stations																		2955 489 10 6	2957 2 0
MARTANDAM	1828	4	3	7	68	122	17	86	1995	1738	23684	74	4138	54	3142	209 0 6	2486 134 0 6	1188 16 6	
NEYOOR																			
75 Out-stations																			
PAREYCHALEY	1845	1	..	3	70	202	1	32	1907	1495	27394	64	3314	71	4518	42 18 0	2116 21 9 0	861 19 6	
84 Out-stations																			
TRIVANDRUM	1835	2	..	4	68	119	5	14	1905	2054	22437	89	5284	59	2299	1 19 0	1567 19 6	1079 17 0	
82 Out-stations																			
ATTINGAL	1895	1	..	1	18	16	2	4	163	134	2052	18	983	17	443	..	274 ..	85 8 0	
17 Out-stations																			
QUILON	1821	1	..	2	38	92	6	10	652	520	6864	40	2769	40	2328	212 0 6	869 ..	497 18 0	
38 Out-stations																			
TOTALS	..	11	5	24	301	769	58	209	8350	7931	97300	455	21635	327	17452	2851 11 6	10267 645 19 6	6671 1 0	

Date when work
was commenced.

- 1830—**COIMBATORE**.—Ralph Robertson, B.D., Mrs. Robertson ; H. W. Newell, M.A., Mrs. Newell ; Miss A. A. Grierson ; Miss D. L. Stephens, B.Sc.
Indian Pastors : D. L. Ross.
Indian Evangelist : D. P. Doraiswamy.
In temporary charge of district : P. J. Devasahayam, B.A., L.T.
- 1810—**BELLARY**.—E. Herbert Lewis*, Mrs. Lewis* ; A. A. Taylor, Mrs. Taylor ; Miss B. D. Fry, B.A. ; Miss M. L. Barrett.
Indian Pastors : H. Sumitra, B.A., H. Yohanappa, K. Dayashila, S. Sundraraj, J. S. Abraham, J. Abel.
- 1820—**BANGALORE**.—S. J. Cox, M.A., Mrs. Cox ; D. E. Evans, B.A., Mrs. Evans* ; A. E. Walden, B.Sc., Mrs. Walden ; Miss M. E. Butler, B.A. ; Miss E. E. Tidball.
Indian Pastors : P. Daniel, S. Francis.
Indian Pastor in Union Kanarese Seminary : H. Seelappa.
Indian Evangelists : C. P. Abraham ; C. Tiruvangadiah.
- 1892—**CHIKKA BALLAPURA**.—R. A. Hickling, Mrs. Hickling ; T. T. Thomson, M.B., Ch.B., Mrs. Thomson.
Medical Evangelists : E. Rajaratnam, E. Moses.
Indian Pastors : Paul Daniel ; S. Silas.
Indian Evangelists : C. Charantrayya, V. Shadrach, B. Y. Karibatappa.
- 1908—**HOSUR**.—F. L. Marler* (Literature Missionary of the Andhra Christian Council) Mrs. Marler*.
Indian Pastor : D. Tiruvangadayya (Anekel).

III.—TRAVANCORE.

- 1818—**NAGERCOIL**.—G. H. Marsden, M.A., Mrs. Marsden ; G. W. Trowell, M.Sc. ; Miss D. Hayes ; Miss O. Morton, B.A.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District) ; V. Arulanantham ; M. Solomon ; S. Abraham ; S. Nesamony ; J. N. Ambrose ; S. V. Daniel, B.D. ; A. Vethamanikkam ; A. Isaac.
- 1828—**NEYOOR**.—T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S., L.R.C.P., Lond. and Camb., Mrs. Somervell ; I. M. Orr, M.B., B.Ch., Mrs. Orr ; Miss B. A. Blanchard ; E. A. Harlow, Mrs. Harlow ; Miss E. F. Mills ; Miss E. A. Pidcock.
- 1905—**MARTANDAM**—**NEYOOR**.—R. Sinclair, Mrs. Sinclair.
Indian Pastors : V. Devavaram ; V. Y. Moses ; G. Ebenezer ; J. Nesamony ; E. Cornelius ; G. N. Moses, B.D. ; S. Devasahayam, B.A.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster*.
Indian Pastors : S. Titus (Aramanai) ; S. Jacob ; J. Isaiah.
- 1838—**TRIVANDRUM**.—R. H. Eastaff, M.A., B.D.*, Mrs. Eastaff, B.A.* ; A. H. Legg, M.A.
Indian Assistant to Missionary : T. W. Rasalam.
Indian Pastors : J. E. Kesari, M.A. (Trivandrum) ; Y. Sanannam (Venganur) ; M. Isaac (Tiruvaram).
Tutors in Vernacular Divinity School : N. H. Harris (Special evangelistic work in 1928).
- 1895—**ATTINGAL**.—
Indian Pastor : K. Joshua.
- 1821—**QUILON**.—W. G. Murphy.
Indian Pastors : M. Daniel ; K. Philippose ; Oonney K. Ittyerah.

* *Absent on furlough.*

The Hundred and Thirty-Fourth Report
of the
LONDON MISSIONARY
SOCIETY

Containing
**“The Log ” (Accounts of the Work at the Mission
Stations during the Year 1928)**
and
**The Directors' Survey and Statement of Income and
Expenditure for the year ending March 31st, 1929**

**Livingstone House, Broadway,
Westminster, S.W.1**

India

strange meanings, with the result that all conversion, including that to Christianity, is looked upon with suspicion. Conversion of Hindus to the Christian religion is just now more unpopular in India than ever.

Yet station after station reports a year of peaceful progress, marked by friendly relations with every community. The genuine mutual friendliness between many Indians and our missionaries would astonish those who only hear from newspapers of acute controversies or of race bitterness. To mention one splendid instance: when a missionary in one of our stations this year was at a loss to find an efficient teacher of the vernacular, a Hindu gentleman, head of the local Hindu High School, insisted on coming for three months to give her a daily lesson, entirely without remuneration. Not a few missionaries and Indians are living together at close quarters in that fellowship of common allegiance and service to Christ which overleaps all separating barriers.

Behind the smoke-screen of politics, two present-day developments go forward which are likely to affect for good the whole future history of India. One is the spread of elementary education for all classes, including the "Depressed." Many hundreds of additional village schools are being opened up by the Government every year, and however faulty may be the education they can offer, it is vastly better than none at all. The other is the awakening among women of many provinces, which is more social and educational than political, and which is not confined to any community or creed. Indian women are taking a new interest in such matters as raising the age of marriage, compulsory primary education of girls, medical inspection and training for girls as well as boys, and increase in the number of training colleges for women teachers. In Bengal, where the movement has concentrated upon education, it is noteworthy that the Women's Education League finds its Secretary in a missionary of our own Society, Miss E. Rivett. All over India the number of girls' schools supported by public funds is being increased. Of the women teachers available so large a proportion are Christians that there is enhanced significance in the missionary opportunity afforded by missionary training colleges. The Society has opened a

new normal training school for Tamil women at Salem, and ought as soon as possible to provide one in the Telugu area, and to take a larger share in the training of graduate women Christian teachers in Madras.

The Linlithgow Commission on Agriculture in India during the year called public attention to the distressed condition of the vast number—more than seven hundred thousand—of the villages of India. A number of the remedies proposed are being applied in various places by missionary enterprise, and a reading of individual reports indicates many a contribution being made by our missionaries and their Indian colleagues to the solution of rural problems.

The findings of the Jerusalem meeting of the International Missionary Council are being carefully examined by missionaries and their Indian colleagues with a view to their being applied to the Indian situation. In particular, those on “Religious Education” have been studied by groups of teachers.

There is always epidemic disease somewhere in India. This year in many of the areas where our Society works there has been an unusually devastating visitation of cholera, and terrible stories are told of families wiped out, villages petrified with terror, and sufferers left to die unaided where they were stricken. Against that background stands out in sharp relief the peace and courage, sometimes the sheer heroism, of Christ's people who served their fellow-men and were not afraid. It is certain that many hundreds of lives were saved this year by operations directly or indirectly due to missionary activity. A “flying squad” from Neyoor Medical Mission toured rapidly through scores of villages away from the main road and so practically cut off from medical help, attended a thousand cholera cases, left medicine with a thousand more, and put new heart of hope into a whole countryside, providing an interpretation of the spirit of our Master which none could fail to understand.

In Travancore, where the number of Christian adherents now well exceeds a hundred thousand, and every year seems to bring a numerical increase of thousands, there have been disorders in certain churches which have given great pain to the most responsible leaders, both European and Indian.

India

The constitution which has given self-government to this large community may be said to be on its trial ; should it fail, there would be a grievous set-back to the Christian movement. An earnest appeal is made to all the Society's supporters for prayer that the Spirit of God may come with new power upon all who bear the name of Christ in Travancore, and especially that those who suffer attacks from people imperfectly Christianised may be enabled to overcome evil with good.

Six years ago the Directors decided to pass over into other hands the Society's responsibilities in the districts of Almora and Benares, in order that the resources thus released might be applied to the strengthening of the work in the remaining fields of Bengal, South India and Travancore. Negotiations with other missions for the taking over of our work were protracted, and only in the year under review were the withdrawals completed by the handing over of the Kachwa hospital to the Bible Churchmen's Missionary Society. It is recorded with thankfulness that most of the Society's former activities in the two districts are being carried forward by one agency or another. Meanwhile, there has been *pari passu* progress with the projects in other fields for which the plans were laid in 1923. The Society is doing far more now than six years ago for the equipment of the large bodies of Indian Christians in the South to spread the Kingdom of Christ in their country. Unfortunately, finance is still a pressing problem, partly because during the change over from North to South the value of the rupee has altered, and partly through the emergence of new factors in the situation, which are being carefully examined by the India Committee.

The Benares United City Mission referred to last year as initiated in union with other Societies has made a promising start under the leadership of Rev. J. C. and Mrs. Jackson. This is believed to be the first enterprise in India for union in continuous evangelistic effort, and as such will be watched with special interest. The Mission desires prayer that the right Indian workers may be discovered to utilise the immeasurably great opportunity which Benares affords.

Owing to shortage of missionary candidates, there are still several urgent vacancies, both clerical and educational, on the men's staff in South India, and in some cases mission-

aries are overburdened by the sense of the impossibility of carrying on two or three persons' work which has fallen upon them.

Proposals for Union in South India between the South India United Church, the Wesleyan Methodist Church, and the Anglican Church, have advanced a further stage and been the subject of much public discussion, but have not yet been put into their final form for submission to the constitutional authorities of the three Churches concerned, though this is likely to be done in the near future. In that case the Union scheme will probably come Home for consideration by the Directors of the Society in 1930. In 1927 the Board indicated to the Indian Church Councils which it subsidises that, while on the one hand the decision of so grave and vital a matter as Church re-union must rest with the Indian Church itself, on the other hand certain kinds of constitution, if entered into, might make such difficulties for the L.M.S. as would inevitably affect its ability to send to the Councils the same measure of support as hitherto; consequently the Board thought it wise that the Church Councils before finally entering into any union should consult it as to the probable effect of the union upon existing relationships. The Councils have replied that in any case they would have desired such consultation. In view of this attitude the Board as such will postpone discussion of the proposed union until it hears from the Church Councils. If the proposals are approved by the Church bodies in India, the issues raised will be as far-reaching as any which the Society has faced during its history.

One retirement of a missionary which has taken place this year calls for more than ordinary notice. The handing over of the hospital at Kachwa brought to a close the thirty-eight years of active service as a medical missionary of Dr. R. J. Ashton, whose father before him for forty-one years was one of the best-loved missionaries in India. To few men is it given by concentrated life-service in one sphere to exert so deep an influence upon many fellow creatures. Dr. Ashton built up his hospital out of an old indigo factory; he stuck to his task through long years of family separation caused by ill-health; he knew the real life-conditions of his patients; they knew that he loved them, and he always

India

made clear the divine love of which his own was a reflection. The Government of India twice recognised Dr. Ashton's service with a decoration, but his truest recognition is in the place he won in the hearts of thousands of simple Indian villagers, who understand the spirit of Jesus Christ more clearly because of Ashton's thirty-eight years of healing ministry.

Statistics cannot give a complete picture, yet no account of discounting of statistics can efface the impression of such facts as these, that connected with the Society are over 176,000 Indian Christians; that 750 schools of all grades are maintained, in which 82,000 boys and nearly 17,000 girls are taught; that our hospitals have over 523 beds, and treat annually 9,400 in-patients and 206,000 out-patients. The work grows in spite of an income which, owing to silver exchange, is effectively smaller than some years back, and in spite of the fact that the staff of missionaries is fewer by sixteen than it was twenty years ago. Figures prove that the burden, both financial and administrative, is being slowly but steadily taken over on to Indian shoulders.

There is good reason to believe that in ways which no figures can indicate, and which go far beyond any organised efforts, the true nature of God the Father is being revealed in Jesus Christ to the peoples of India, whose age-long hunger for God has been an example to the world.

China.

The year 1928 marked a notable advance towards political stability in China. For the first time for many years there is a unified Government in China which can speak in the name of the Chinese people, but at the same time it must be recognised that the present National Government actually controls but part of the country. Nevertheless, it is a great advance that there is a national authority in China with which foreign nations can negotiate, and which has some claim for speaking on behalf of the Chinese people. In the spring of the year the National forces advanced northward, and in June took possession of Peking without a shot being fired, and to-day the National flag is to be seen throughout Manchuria. There is no doubt that the political situation is more promising than it has been since the Revolution.

THE LOG

situation, and the boys came back, submitting to the terms.

The strength of the school steadily increased. Many distinguished visitors came during the year, including Max Yergan of the South African Student Movement.

Mr. Gordon Matthews, in his personal note to supplement his report from the Madras Christian College, tells how he entered a class-room crowded to the doors. Every morning he spent an hour with them. "We open with prayer, we read a passage of Scripture, and talk over the deep questions of life that our reading suggests. Then we pass on to English literature. This they can get quite as well in other institutions. Then why do more students seek admission with us than we have room for? They are eager for what we, not as a College, but as a *Christian* college, have to give."

Divided according to church membership, the staff of Bentinck High School falls into four groups—"four other groups result from trying to classify us according to our mother tongues, Tamil 10, Telugu 13, Malayalam 2, English 2." In spite of the many divisions, they work and worship and play and pray together with a wonderful unity.

The school is frankly and unashamedly Christian. Implicit in all, explicit in much of its work, there is this vitalising and unifying factor.

In December, 1928, there were 325 scholars, of whom 110 were boarders, 54 are children of people definitely connected with the L.M.S., pastors, teachers, catechists, Biblewomen, and doctors.

For some years it was hoped that there might be a better school building. It is recalled that a revered member of the Home Board visiting India suggested that a conflagration might be the best plan for dealing with the present buildings, but the plans for rebuilding are now in the architect's hands, and before long it is hoped that a simple, lovely school will rise from the ruins of the old.

Travancore.

The worst epidemic of cholera for many years raged during the year in Travancore. Both Government and Mission doctors were kept busy, and unofficial organisations started to feed and clothe the destitute.

The fear which such an epidemic creates was revealed in

INDIA

a letter the missionary received from a little congregation about eighteen miles from TRIVANDRUM. Five persons had died in one house. None of the neighbours dared help to bury them. The only thing to do was to hire "bold fellows" from a distant place, and these demanded a sum which to these poor coolies was large. A collection was made round the congregation, and in addition a deacon mortgaged a cow, and with the sum realised the burial was arranged for.

Four students who completed the three years' course of study at the Divinity School returned into the district and settled happily in charge of congregations.

A good deal of Mr. Legge's time was given to the preparation of a book on the Psalms which was published in Tamil and Malayalam as a text-book for the Church workers' examination.

It is interesting to note the strength of the TRIVANDRUM district at the end of 1928. There were 27,514 on the church registers of adherents, and the church members number 4,156. 198 were admitted to membership during the year. There are 83 congregations, five ordained pastors, twenty-one evangelists, forty-seven catechists. The number of adherents shows an increase of 1,118 over the last year.

Mr. Harris entered upon his duties as warden of the Wills Hostel for Men. In July, the full month of the new College session, there were fifty-three men in the hostel, of whom seventeen were L.M.S. men.

At the end of the year there were 225 lepers in the Government Hospital, of whom 69 belonged to the L.M.S. During the year seven adults and three children were baptised, and four admitted to church membership.

In the Embroidery Industry, sales showed a decline as compared with 1927, but the decline is less than in the three previous years. Those who purchased the beautiful work from India will know that they are not only helping to raise funds for the work, but providing much-needed employment for poor Christian women.

The reputation of the Mission Press at NAGERCOIL stands very high. This is shown by the confidence with which examination papers are sent to the press to be

THE LOG

printed. Every worker in the press is proud of the fact that there has never been any suspicion of a leakage, and leakages are not uncommon in India.

The five Hindu schools in NAGERCOIL are working well. Daily contact with heathenism is strengthening the faith of the Christian teachers. In this way they grow to know more of what He means. . . . The twelve Bible-women were really working in the midst of danger owing to the cholera epidemic, winning the confidence of Hindu women in this time of fear.

The NAGERCOIL Girls' Schools report a successful year. At the beginning of 1928 there were in the English School 234, Vernacular 323, and Training School 9. They still continue to feel the great benefit of having the schools united on the one compound. "In the Nature Study Room, which is also used for drawing, is an aquarium. Outside is a diminutive "paddy-field" which is carefully cultivated by the Second Form Girls.

A striking fact about the Scott Christian College, NAGERCOIL, is its wonderful democratic nature, due to the absence of any public schools for the sons of the wealthiest and most influential Government officers, and also to the presence of some of the very poor Sambavars whose ancestors were serfs. Basil Mathews' "Heroes in Friendship" was prescribed as a Sixth Form English reader.

The strength of the school fell from 613 to about 520. During the year Paul Apollos died. For many years he was responsible for the work carried on in the Reading Rooms in the Hindu quarters. Every Sunday afternoon he would be in the Kottar room, though there was hardly any response from the weavers near-by.

Mr. Trowell has been made District Commissioner for the Boy Scouts in South Travancore. The work is in its initial stages. It is interesting that both the other Commissioners are Christians. There was much comment among the Maharajah's servants when he shook hands, as Chief Scout, with low-caste Christians and what-nots. Our boys too were greatly impressed.

The present year is the nineteenth in the history of the South Travancore Medical Mission. It still grows. The year 1928 brought a long fight against cholera; cholera is

INDIA

always to be found, but last year the failure of the rains, and the failure which followed of the crops, lowered the people's powers of resistance, and the cholera persisted. The Government did what it could, but the epidemic soon got beyond its range of influence. The Hospital staff had to mobilise itself for swift action. Everywhere there was the fear of evil spirits, and the fatalism which tempts to inaction. Over a thousand cases were visited, and over a thousand more had medicine sent. The whole attitude of the people began to change ; the cloud of hopelessness was lifted. Substantial relief was given by medicine, but it was not that alone which cast out fear. It was the love of God.

In 1928 a Nursing Home for Europeans was provided ; this will be a great relief to the Hospital in which formerly European patients had to be accommodated. The Medical Mission has not stood still. A Hospital which in 1927 collapsed in a storm was rebuilt. The most northern branch also was rebuilt.

The ideal of the Hospital is not simply to deal with vast numbers, but that its work should be so done that each patient shall receive the best that can be given. Nothing should be too good ; no pains should be too great for the humblest and poorest patient.

“ If the sceptical surgeon who doubts the value of the surgical work could live with us for a few weeks and see the immense variety and quantity of our work, the real genuine endeavour after scientific accuracy in diagnosis, and the very extensive and thorough laboratory, X-ray and clinical examination that most of our patients go through before operation, he would shed some of his scepticism. Or again if the evangelical visitor who desires the doctor to preach more, could remember how common preaching is, and how practice lags behind ! Is it not the best of all preaching to leave people asking this question, ‘ Why do they do it ? ’ ”

But a whole book could be filled with Neyoor. A few figures must close this notice :

In-patients, 6,017 ; Out-patients, 153,465 ; and these are made up as follows : Protestants, 37,115 ; Roman Catholics, 16,286 ; Hindus, 90,779 ; Mohammedans, 9,330, Syrian Christians, 5,972.

The Mondaikadu Convention deserves a place in the

THE LOG

records of the year; so manifest were the tokens of the Divine presence in days when the thoughts of Christian men are so taken up with Church organisation.

During the year 164 people were admitted to Church membership, writes Mr. Sinclair, and 97 communicants died. The increase was only two per cent., and the report takes this as an argument for more intensive work among the young people.

BOOKS ON INDIA

DOINGS AND DREAMS

By GODFREY PHILLIPS

The illustrated Story and Survey of the L.M.S. in India.

128 pages. 1s. (postage 1½d.).

INDIA AND HER PEOPLES

By F. DEAVILLE WALKER

An illustrated general background book.

2s. (postage 2d.).

THE INDIAN OUTLOOK

By W. E. S. HOLLAND

The present situation in India in politics and religion, with a Section on the indigenous church.

2s. 6d. (postage 3d.).

AN UPHILL ROAD IN INDIA

By M. L. CHRISTLIEB

6s. (postage 3d.).

FROM THE
LIVINGSTONE BOOKSHOP, BROADWAY, S.W.1.

Date when work
was commenced.

- 1830—**COIMBATORE**.—Ralph Robertson, B.D., Mrs. Robertson ; H. W. Newell, M.A.*, Mrs. Newell* ; Miss A. A. Grierson ; Miss D. L. Stephens, B.Sc.
Indian Evangelist : D. P. Doraiswamy.
Indian Pastor : D. L. Ross.
- 1810—**BELLARY**.—E. Herbert Lewis, Mrs. Lewis ; A. A. Taylor, Mrs. Taylor ; Miss B. D. Fry, B.A. ; Miss M. L. Barrett.
Indian Pastors : H. Sumitra, B.A., K. Dayashila, S. Sundraraj, J. S. Abraham, J. Abel, H. G. Silappa.
- 1820—**BANGALORE**.—S. J. Cox, M.A., Mrs. Cox ; F. L. Marler (Literature Missionary of the Andhra Christian Council) Mrs. Marler ; A. E. Walden, B.Sc., Mrs. Walden ; Miss M. E. Butler, B.A. ; Miss E. E. Tidball.
Indian Pastors : S. Francis, N. Veerabhadran.
Indian Evangelists : C. P. Abraham ; C. Tiruvangadiah.
- 1892—**CHIKKA BALLAPURA**.—R. A. Hickling*, Mrs. Hickling* ; T. T. Thomson, M.B., Ch.B.*, Mrs. Thomson*.
Medical Evangelists : E. Rajaratnam, E. Moses.
Indian Pastors : Paul Daniel ; S. Silas.
Indian Evangelists : C. Charantrayya, V. Shadrach, B. Y. Karibasappa.

III.—TRAVANCORE.

- 1818—**NAGERCOIL**.—G. H. Marsden, M.A., Mrs. Marsden ; G. W. Trowell, M.Sc. ; Miss D. Hayes ; Miss O. Morton, B.A.
Indian Pastors : J. M. Kesari, B.A. (Chairman of Nagercoil District) ; M. Solomon ; S. Abraham ; S. Nesamony ; S. V. Daniel, B.D. ; A. Vethamanikkam ; A. Isaac.
- 1828—**NEYOOR**.—T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S., L.R.C.P., Lond. and Camb.*, Mrs. Somervell* ; I. M. Orr, M.B., B.Ch., Mrs. Orr ; E. A. Harlow, Mrs. Harlow ; Miss B. A. Blanchard ; Miss E. F. Mills ; Miss E. A. Pidcock.
- 1905—**MARTANDAM—NEYOOR**.—R. Sinclair, Mrs. Sinclair.
Indian Pastors : V. Y. Moses ; G. Ebenezer ; J. Nesamony ; E. Cornelius ; G. N. Moses, B.D. ; S. Devasahayam, B.A.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster*.
Indian Pastors : S. Titus (Aramanai) ; S. Jacob ; J. Isaiah.
- 1838—**TRIVANDRUM**.—R. H. Eastaff, M.A., B.D., Mrs. Eastaff, B.A. ; A. H. Legg, M.A., Mrs. Legg.
Indian Pastors : J. E. Kesari, M.A. (Trivandrum) ; T. M. Rassalam, B.A., B.D. ; Y. Sanannam (Venganur) ; M. Isaac (Tiruvaram) ; N. H. Harris.
- 1895—**ATTINGAL**.—P. E. Burekhardt, Ph.D., Mrs. Burekhardt.
- 1821—**QUILON**.—W. G. Murphy*.
Indian Pastors : T. W. Rassalam (Chairman of Quilon District) ; M. Daniel ; K. Philippose.

* Absent on furlough.

The Hundred and Thirty-Fifth Report
of the
LONDON MISSIONARY
SOCIETY

Containing
Accounts of the Work at the Mission Stations during
the Year 1929.
and
The Directors' Survey and Statement of Income and
Expenditure for the year ending March 31st, 1930.

Livingstone House, 42, Broadway,
Westminster, S.W.1.

Religion and Politics

Once again the Directors wish to draw the attention of missionary treasurers to the large sum which has to be paid by the Society as interest on overdrafts from the Banks to finance the work during the nine months when funds from the Churches are being collected. If money can be collected and sent forward earlier in the year, saving would automatically result.

The Board of the L.M.S. would not bring this paragraph to a close without thanking God for the loyalty of so many of their supporters in those many districts where unemployment is rife and industry crippled. The steadiness in the contributions from Wales, and increases from Yorkshire and Lancashire, tell of devotion to the Kingdom of God of which the L.M.S. may be proud. As that spirit grows Christian financial problems will disappear.

INDIA

The year 1929 brought no relaxation of political tension, and it is still an open question whether the multitudinous peoples of India will progress to full freedom step by step, or seek to achieve it by one wild leap of revolution. In the midst of the turmoil the student of religious life will observe features not common to nations in political crises. The respect shown at moments of strain even by violent opponents of the British connection to the personality of the Viceroy has been rendered to him as a lofty character, and even more as a man of religion. India, amid all her excitement, still appreciates sincere religion enough to give on its account a high place in her esteem to the foremost personal representative of the very political system which she is opposing. Such an observer will also note how frequently and frankly arguments on political issues are based on religious, and often on Christian, principle, as when the Editor of the *Indian Social Reformer*, criticising Mr. Gandhi's recent programme, accepts his identification of "non-violence" with "charity," corrects him for an imperfect quotation from St. Paul, supplies the full passage from I. Cor. XIII., and from it proves that Mr. Gandhi should have trusted the Viceroy and exercised more patience. That one Hindu should argue with another concerning a

Social Reform

burning political question on the basis of a tacit acceptance of the Apostle's teaching on love is significant of much.]

If politically the year was somewhat barren, in social reform there were achievements which will be landmarks in history, greatest of them being the passing in September, by the Legislative Assembly and the Council of State, of the Child Marriage Restraint Bill, raising the marriageable age for both Hindus and Moslems to 14 years for girls and 18 years for boys. The whole strength of conservatism in both religions was marshalled in opposition, but the strong majority of representatives was determined to end an ancient evil. Fortunately the Government lent the Bill its strong support, which was warmly appreciated by men of good-will in all parties. Reports from many mission stations, particularly from medical missions, supply pathetic evidence of the terrible need for the passing of such a measure, and of the deep stirrings which it has occasioned in the social life of all communities. There may be frequent breaches of the law for some little time, but a standard has been set, and Indian public opinion has firmly declared that ancient social evils, even when claiming association with religion, shall not be tolerated for the future. Another important Act in Madras, passed at the instance of the first woman member of the Legislative Council, also carried in the teeth of "orthodox" opposition, is designed to set free the girls who have been dedicated to temples, so that they may follow independent callings. Readers of Miss Amy Wilson Carmichael's books will realise the seriousness of an evil at which again Indian public opinion has itself dealt a powerful blow. In the neighbourhood of Bombay, for the first time in history, several temples have been thrown open to "untouchables." The latter are not likely to get much good from the temples, but Christians must rejoice in every step taken towards treating these oppressed peoples as brother-men. In Madras it has been decreed that Board Schools which will not admit pupils from the lowest castes shall lose their Government grant. Meanwhile the Woman's Movement goes from strength to strength, manifesting a greater power than any similar masculine organisation, of holding together the representatives of all races, creeds and political groups in a common crusade for

Sustained Effort

the educational and social uplift of India's women. It will need all its strength and enthusiasm for the stupendous tasks ahead.

One of the most important public documents issued during the year is the Report on Education of the Auxiliary Committee to the Simon Commission, presided over by Sir Philip Hartog. Any over-optimistic view of the condition of the people which might be suggested by the above references to social reforms would find a powerful corrective in the pages of this report relating especially to primary education. Its outstanding conclusion of special concern to Missionary Societies is that in view of the great and growing disparity between education for girls and for boys, the education of girls should for some time to come always receive from administrators priority over the education of boys.

For Christian Missions in general the year in India was one of steady and fruitful but unsensational effort. There is no diminution in the friendliness of educated men towards Christian ideas, so long as the question of individual baptism does not arise. Dr. Stanley Jones everywhere finds more crowded and responsive audiences than ever, and since his return to India several of our stations have received great quickening through his visits. Yet at the same time the beginning of an "anti-God campaign" is traceable here and there, Communist influence spreads unexpectedly in some great cities, and the secularising tendency seems to be growing in strength among the students, many of whom are embittered and disillusioned by failure to secure employment after they have passed their degree examinations. Of the many-sided activities of Christian Missions, two are coming now under careful examination, namely, Medical Missions and Christian Colleges for men. The Christian Medical Association of India published during the year the results—some very illuminating—of a prolonged survey-study of the ministry of healing in Christ's name as carried on by Missions in the whole of India. The India Committee of the L.M.S. has examined the report of this survey, and in the light of it reviewed the Society's policy regarding Medical Missions in India. One fact which has become clear through these investigations is the amazing amount of

Difficulties, Old and New

healing work accomplished with comparatively small resources through the devotion of doctors and nurses. The Society has reason to be greatly thankful for the way in which the spirit of Christ is being revealed and interpreted by all this active service in the relief of suffering. Our representatives are in contact with a suffering population in India of some ten millions of people, and deal annually with well over two hundred thousand sick persons.

The other branch of missionary activity coming under review is College education, for the consideration of which the International Missionary Council will send a group of educational experts from the West under the Chairmanship of the Master of Balliol during next cold weather. It is highly important that all Christian effort in this difficult sphere should be co-ordinated, rightly focused, and adjusted to the new situation now arising.

The L.M.S., with its manifold operations, has had a year for which to be thankful. Old difficulties have persisted, and new ones have appeared, yet somehow they get surmounted one by one—children are taught, the sick are healed, and the poor have the gospel preached to them. The steady and persistent rise in costs makes finance always a pressing problem. The resources released by the surrender of Benares and Almora could not be stretched as far as was hoped, and some of the schemes projected for the South have had to be abandoned. Yet scores of station reports provide reading which is the best of tonics for a jaded faith, proving as it does that Jesus Christ satisfies the needs of wide varieties of people, and that His gospel has transforming power. From the Telugu area, for example, come striking instances of age-long gulfs of separation between Mālas and Mādigas being bridged by the same Spirit which at the first made Jew and Gentile one in Christ, and this is believed to be the herald of greater mercies still to come, in the turning to Christ of those middle castes which are the backbone of the population. In the Wesleyan mission area further North a mass movement of those castes has begun which may well spread to the Society's areas and change the whole religious situation.

In last year's report prayer was asked for the Churches in Travancore, some of which were rent by disorderly

Fellowship in Service

quarrelling. The prayer has been heard in that a measure of peace has descended, and the Church Council is examining its constitution with a view to being better able in future to promote the life of all the Churches and prevent the recurrence of such troubles. But Indians and Europeans alike are feeling a deep need for a truer spiritual life, and ask that prayer for this be not relaxed.

To those who know the bitterness too often in these days poisoning the relationships between the various races inhabiting India, nothing could be more striking than the friendship normally existing between missionaries and their Indian colleagues and fellow-Christians generally, and between missionaries and large numbers of non-Christians. There is inevitably occasional tension and misunderstanding, yet on the whole the fellowship of service among Christians is close and delightful, each side, European or Indian, rejoicing in the benefits received therefrom. There are L.M.S. stations where Europeans and Indians are as friendly even in these critical times as if political and racial controversies had never been heard of. Whatever the future may hold—and no one in these days ventures to prophesy what will happen in India in 1930—this friendliness is a solid gain to the world, and it is one of many such by-products of Christian missions.

The proposed Scheme of Union between Anglicans, Wesleyan Methodists, and the South India United Church came before the General Assembly of the S.I.U.C. at Bangalore in October, 1929. The Assembly, after lengthy consideration, resolved to recommend the Scheme to its constituent Councils for their careful study, at the same time suggesting several amendments. Since that time action of a similar kind has been taken by the corresponding governing bodies of the other two Churches. During 1930 the Councils of the South India United Church, four of which are specially connected with the L.M.S., will give their consideration to the Scheme, after which it is expected that they will seek the advice of the Board. Before giving such advice the Board intends to take counsel with the Congregational Unions. As the discussion proceeds it becomes increasingly clear that no hasty action committing the whole future is possible, and the Union plan will be

closely examined by all affected parties during the next three or four years.

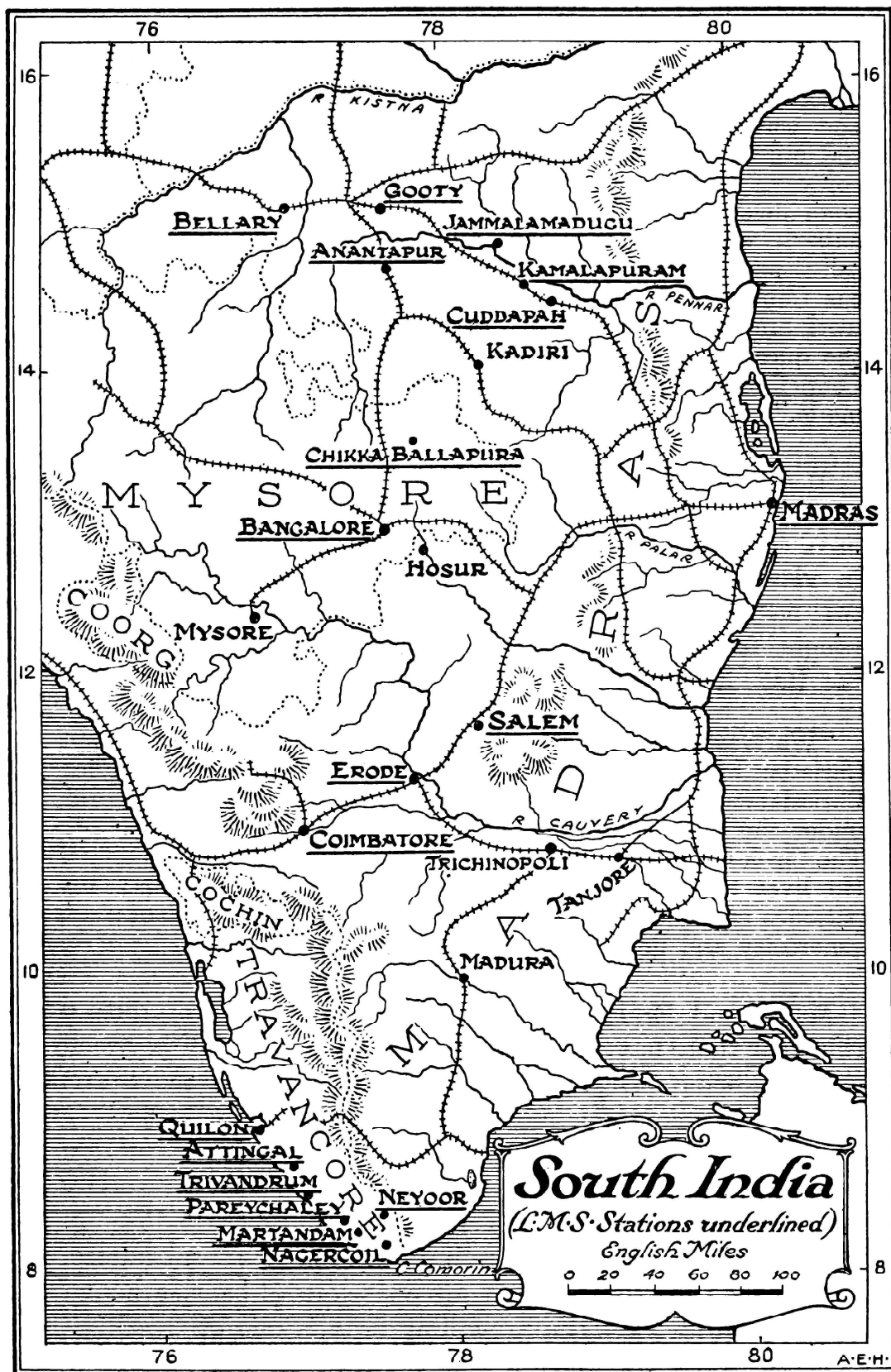
CHINA.

Once again China has passed through a year of political strife and turmoil. On the constructive side the most that can be said is that almost miraculously the National Government in Nanking has survived, in spite of wars and rumours of wars, plottings and counter-plottings. It is still very far from exercising control throughout China, but yet it is the only body which can claim to speak on behalf of the Republic. Its leaders are coming to realise that the present chaotic conditions prevailing are not all due to Foreign Imperialism and the "Unequal Treaties." General Chiang Kai-shek, the chief Executive of the Nanking Government, published on the 1st January a call to the nation:—

"For the revival of China's time-honoured virtues and morality," and in the course of a strongly worded review of the present situation deplored "the moral degradation of the people during the past few years." He continued: "The last vestiges of the traditional virtues and morality of the nation are fast disappearing. The general lack of morality and sense of honour on the part of the people constitutes a far more general menace to the future of the nation than the economic and military aggression of foreign countries."

When Chiang Kai-shek himself can make such admissions there is hope for China. Since the year closed the political situation has not improved, and at the time this report is being written the authority of the National Government is being seriously challenged in the North. Western extra-territoriality has been denounced on paper, though no practical steps have been taken to give effect to this action.

From the missionary point of view the most serious proceeding of the Government has been the issue of revised and much more stringent regulations for the registration of schools and colleges, aimed at eliminating the teaching of Christianity and the placing of missionary educational institutions much more completely under Chinese control.



Madras

In MADRAS the Bentinck Girls' High School at the time of the preparation of this report was suffering the loss through the marriage of Miss Varley who had given it sixteen years of able and devoted service. The L.M.S. has also in Madras a small share in three union institutions of far reaching influence: The St. Christopher's Training School, at first intended for Indian women graduates, but now also training students of the secondary grade; the Women's Christian College, which is supported in combination by no less than twelve Missionary Societies, and the Madras (Men's) Christian College, where the Society is represented by the Rev. Gordon Matthews. This great college has received the approval and generous support of the Madras Government for moving from its present crowded quarters in the commercial heart of the city to a site of 390 acres at the head of a new electric railway, which will link Madras with its suburbs to the south-west. The expense involved is enormous, but not too great for the magnitude of the opportunity opened up. After ninety-three years of fruitful work it will now for the first time be possible to develop, in vital contact with the life of the capital city and yet under conditions of academic dignity and quiet and spaciousness, a college which, by being mainly residential, can serve with immeasurably increased effectiveness all that the Madras Christian College has stood for.

TRAVANCORE

In the fertile strip of country at the extreme southern point of India there is connected with the Society a Christian community of 116,000, on whose progress it is as difficult to present a satisfactory annual report as on the progress say of the combined Congregational Churches of South Western England. In the past two years there has been an increase of 544 in the number of communicant members, and of 5,058 in the number of baptised Christians. Owing to temporary conditions of hardship the contributions of the Church showed a slight falling off, but on a ten years' comparison they have increased by £718 annually. The Travancore Church Council is trying to reduce by a revision

of its Constitution the probability of a recurrence of the factious disorders of a year ago. At the same time it is generally understood that measures which deal only with externals cannot solve the biggest problems concerning the Church. The leaders, whether European or Indian, confront a situation which daily calls for gifts of true Christian statesmanship as well as of single-minded devotion.

In NAGERCOIL the various mission institutions under the care of Mr. Marsden, had a normal year. The Scott Christian College still awaits the long delayed report of the Universities' Commission. The Printing Press is always busy, and has added to its regular orders the printing of the Tinnevely *Diocesan Quarterly Review*. Not a little time is consumed by care of properties, which is sometimes made the more troublesome through defective Government records and measurements. Rice fields given long ago to the Mission by the ruling house of Travancore have to be managed, and have become a valuable endowment, but new arrangements made by Government for the importation of rice into the State have affected prices, with adverse effect upon the proceeds available for distribution to educational institutions.

All Christians in Nagercoil, and particularly the Home Church, suffered a great loss by the unexpected death of Mr. Ahimaaz, assistant pastor and pastor elect, greatly beloved and sorely missed.

Mr. Trowell mentions the problem of the large proportion of Christian boys going on to High School education who necessarily must receive it in non-Christian schools. It is not satisfactory that so many of the future leaders among the Christians should get their education in an atmosphere which is either Hindu or strongly secular. An educational missionary can exercise his influence in many directions—on a Public Examination Board, where he contends for honest maintenance of standards, or on Public Committees, considering whether fee concessions should be given on a community basis, or in a Scout Officers' Training Camp where he lives as an Indian and is invited on the Sunday to conduct a Christian service for the whole camp which includes numerous Brahmans, in circumstances which make memorable the delivery of the Christian message.

The Lace Makers

How schools affect the institution of caste is indicated in this little picture from the Sports at the Nagercoil High School:

“At the athletic sports in the Junior Pick-a-back Race one of the competing pairs consisted of a fair Brahman boy and a ‘black’ boy, as Indians say, whose dark skin showed his lowly origin, but now a Christian, the son of a catechist. For many generations his ancestors had worked as field-labourers under the hot sun, ploughing, sowing, raising water for irrigation, weeding and finally reaping the harvest of which the Brahman landowner took the larger share; but in this race the rôles were reverse and the Brahman boy carried the other.”

The missionary women are striving to secure for the womanhood of this great Christian community the right kind of Christian leadership. The scale of their efforts is in some measure indicated by the fact that in Miss Morton’s English school are 245 girls, in her vernacular middle school 346, and in the boarding home 125 girls are resident, while ten women students are training as teachers. Owing to depression in the lace industry financial problems have been acute, but hitherto have been courageously surmounted without damage to the institutions. God’s spirit working in the older girls has been shown in prayerfulness and helpfulness in the boarding home. The result in the English School final examination was one of the best the school has ever had.

The Lace Industry has suffered severely, partly through changes of fashion and partly through import duties in Great Britain. This means poverty for the women who have been earning money, and disaster for the institutions, chiefly for women and girls, which in the past have been built up out of its proceeds. Miss Hayes is making a brave attempt to face the situation by starting what is almost a new industry in made-up garments trimmed with lace. More than a hundred workers were re-employed who had been turned off during the slack years, and the results have been by no means disappointing. There are stern years of difficulty ahead, and a strong sub-committee is investigating the whole of the Mission’s resources in an attempt to save what has been built up with many years of labour and patience for the advancement of women in

South Travancore. One great encouragement has been the orders sent by Miss Hope Simpson and her colleagues who are selling industrial products at Livingstone House.

In NEYYOOR also the work deals with large numbers. Two hundred women are regular embroidery workers. There are 435 scholars in the Neyyoor Girls' School and 123 residents in the girls' boarding home. Miss Blanchard realises how much the progress of these great efforts depends upon her Indian colleagues :

“We would indeed thank God for them, and ask Him to give them strength for the work they do and to help them so to live that their lives may be a help and inspiration to others also.”

The school constantly pours into the Christian homes of Travancore girls who have not merely received Christian instruction but have been trained in living in fellowship with Christ. An instance of the physical handicaps against which some Indian girls have to contend is given in certain measurements taken of girls in this school :

- “ A girl of 6 weighed 1 st. 11½ lbs., and measured 37 inches.
- Another of the same age, 1 st. 13 lbs., height 37 inches.
- A girl of 6, 2 st. 6 lbs., height 42 inches.
- A girl of 9, 2 st. 5 lbs., height 42 inches.
- A girl of 10, 2 st. 10 lbs., height 44 inches.
- A girl of 13, 4 st. 0 lbs., height 52 inches.

The outside schools at three places continue to teach many little Hindu girls about Jesus as the Children's Friend. The Boarding home is a happy place and evidently impressed a Brahmin who carried out the contract for boring through rock to deepen the well :

“When I paid the Brahmin for his work he took three of the rupees and gave them back to me, saying, ‘Please use these for your children—I like them’.”

Of the ten Bible-women, six are visiting Christians and teaching the ignorant in outlying congregations. One of the bright spots in the year at Nagercoil, which was shared in by children sent from Neyyoor, was the visit of Lord and Lady Irwin, who showed the kindest interest in all parts of the L.M.S. work.

Ten Years' Advance

Mr. Sinclair's report for NEYYOOR and MARTANDAM looks back over ten years and records impressive advance towards a solution of some of the largest problems of mass movement work. One is the struggle with illiteracy. Previous developments had left us with, at one end of the scale, English-educated Christians gathered in the towns, and at the other end in the villages a degree of illiteracy which is a constant menace. During the past few years it has been possible to abolish schools which had only one class, to decrease by one-third the schools with two classes, and to establish five Middle Schools with seven classes. In connection with these Middle Schools are eleven four-class and nine three-class schools. Now no child in this district need be denied an adequate vernacular education. Perhaps the most striking advance is that towards the total cost of maintaining fifty schools the entire Mission contribution is less than seven per cent. The only remaining gap in the educational system is facility for Christian Teacher Training.

Similar progress has been made in the matter of self-support. The policy followed has been to use available resources for judicious capital grants which would stimulate local contributions to recurring expenditure. The total annual expenditure on the work of the district (excluding missionaries' salaries) is £4,404, towards which £429 comes from Britain; this latter amount has remained practically stationary over a decade, while the amount contributed by the Indian Church has risen from £662 to £1,354. At the same time the focus of interest has been more on Christian achievement than upon self-support. The embroidery industry in Mrs. Sinclair's charge has been a valuable auxiliary, helping in the economic advance of the people, and so making possible part of the increase in their contributions to their Churches. It has also provided capital expenditure for essential buildings, and at the present time it is undertaking a large share of the cost of a new plan for teacher training. There are days of discouragement and defeat, but almost invariably they are followed by some signal token of God's grace working in human life.

The SOUTH TRAVANCORE MEDICAL MISSION once more reports record numbers of patients; 6,777 in-patients

and 159,403 out-patients were dealt with in 1929 in spite of the absence of Dr. Howard Somervell on furlough. The sheer quantity of the labour accomplished in proportion to the staff employed is amazing, but the amazement grows with a study of its quality and variety. Dr. Orr and his Indian colleagues performed 1,882 major and 13,602 minor operations. It was a good year also for all the branch hospitals scattered over 100 miles of country. One of these, Kundara, dealt with 31,000 out-patients. The mixed nature of the population served is indicated by the fact that Santhapuram ("Village of Meekness") is in the heart of forty-seven villages, of which eleven have London Mission congregations, five are Mohammedan villages, ten have Roman Catholic Churches, twenty-one are Hindu villages and all these are within a radius of four and a half miles. The opening of a new branch hospital at Kalayapuram was celebrated by a gathering of a thousand people on the hillside around the building, after which Dr. Orr, with his Indian colleague, operated in every available moment for three days before returning to Neyyoor. The religious influence of some of the branch hospitals has also been manifest, and it may well be that sometimes the Christian message sinks deeper into the hearts of patients in the quiet of these places than in the rush of a large busy hospital. The medical staff at headquarters carried on a Bible Study Circle, while the nursing staff, without prompting from the European nurses, instituted a Saturday afternoon meeting, which they themselves conduct in turn. The new European nursing home has been full and has thoroughly justified its existence.

The report by the evangelist and Manager of the Leper Homes is characterised by Dr. Orr as a "joyous and striking record." The power of the gospel is demonstrated in the fact that Leper Homes can be, as the evangelist says "Jolly and cheerful." Many lepers become Christians and are baptised. Five were cured and sent away in 1929 but left with real reluctance, having been so happy in the Homes. The influence of the large-scale ministry of healing carried out in a Christ-like spirit by the Travancore Medical Mission must be far beyond human calculations.

In TRIVANDRUM Mr. Legg chronicles a year notable for large events. One was a meeting of the Church Council

The United Church

in August. Unfortunately many delegates can only understand the simplest business. There is no means of getting final and speedy decisions in disputes because there is always hope of an appeal against decisions of committees. This is one of the reasons for attempting a revision of the constitution. Another occasion affecting all Churches was the biennial meeting at Bangalore in October of the Assembly of the South India United Church, with discussion on a high level of the Proposed Scheme of Union, in which much interest is being taken by those Trivandrum people who read English. Several local conferences have discussed it. Another notable occurrence was the holding of a Convention with the Right Rev. Bishop Abraham of the Reformed Syrian Church as the chief speaker. There were three days of inspiring meetings at which, in the end, the attendance numbered 1,500. The Trivandrum district has lost the help of the Rev. T. W. Rasalam. When the Rev. W. G. Murphy was ordered home on sick leave, Mr. Rasalam was placed in charge of the Quilon district, being the second Indian Chairman of a district in Travancore. The total Christian community in Trivandrum has slightly decreased in a year which has been one of consolidation rather than extension. Some decrease may be due to the activities of other Missions which have come into Travancore in recent years and which do not enter into the usual relationships of comity. There is no harm in a brief pause for consolidation rather than extension, provided it is not an indication of lack of evangelistic fervour in the Church, and this point causes some anxiety. What is needed at present is concentrated spiritual work amongst mission agents, deacons, Sunday school workers and other leaders, but one missionary if burdened with the administration of a big district can scarcely touch this work. Not the least of the large problems of Travancore is that of setting the missionary sufficiently free from the "serving of tables" for him to make the best possible contribution to the spiritual life of the people. The sales of the embroidery industry have again decreased, which accentuates the financial difficulty caused by the steady reduction in the grants from the L.M.S. Board. The Wills Hostel has had fifty-one residents of whom twenty-six were L.M.S. students. The Girls'

Boarding Home had fifty-one inmates and the Depot in the town sold large numbers of scriptures and other religious books.

Further north the conditions in the Malayalam area of the L.M.S. Travancore field are more difficult.

The ATTINGAL district, under the care of Dr. and Mrs. Burckhardt, was making good progress until, at the close of the year, Dr. Burckhardt was stricken down with ill-health and ordered to be absent for several months, during part of which time Mrs. Burckhardt took charge.

QUILON began the year badly through quarrels in the district, the strain of which contributed in no small measure to the breakdown in health of the Rev. W. G. Murphy, who was ordered to England and kept there for the rest of the year. Fortunately in subsequent months peaceful conditions were restored, and the quiet influence of the Rev. T. W. Rasalam has enabled the usual activities to go forward. There is sore need for more instruction of many exceedingly backward village Christians, and especially for work amongst women, which in recent years has had to be much neglected.

Yet, with all the difficulties frankly set out by the missionaries, the bare record of a year's activities in Travancore provides abundant proof of the working of the Spirit of God for the overcoming of evil and the bringing in of His Kingdom.

TRAVANCORE, 1930

FIELDS.	When Begun.	MISSION-ARIES.		INDIAN AGENTS.					Church Members.		Indian Adherents.	SUNDAY SCHOOLS.		SCHOOLS.				*LOCAL CONTRIBUTIONS.		
		Men.	Women.	Ordained.	Unordained Men.	Christian Teachers (Men).	Bible-women.	Christian Teachers (Women).	M.	W.		No.	Scholars.	Schools.	Boys.		Girls.			
															Scholars.	Fees.	Scholars.		Fees.	
NAGERCOIL 99 Out-stations	1818	2	2	7	90	212	15	54	1754	2032	14972	149	4961	81	4643	2149	1 0	2621	274 1 0	2715 3 0
MARTANDAM-NEYYOOR... 73 Out-stations	1828	4	3	6	66	127	12	91	2058	1861	25097	75	3798	54	3837	298	4 0	2407	43 5 6	2866 1 0
PAREYCHALEY ... 85 Out-stations	1845	1	..	4	69	204	11	36	1875	1467	27771	68	3091	69	4600	35	10 0	2374	17 15 0	513 1 6
TRIVANDRUM ... 82 Out-stations	1835	3	..	4	66	120	5	17	1964	2266	22883	98	5860	58	2237	3	19 6	1581	..	1194 0 0
ATTINGAL 19 Out-stations	1895	1	..	..	21	18	2	5	180	93	1949	20	937	16	513	..	..	244	..	310 16 0
QUILON 37 Out-stations	1821	1	..	3	36	70	10	10	678	535	6954	40	4021	39	1766	..	..	980	..	497 18 0
TOTALS		12	5	24	348	751	55	213	8509	8254	99626	450	22668	317	17596	2486	14 6	10207	335 1 6	8096 19 6

* The figures in this column are given for 1929, as those for 1930 have been computed on a new basis and are still under correspondence.

Date when work
was commenced

- 1839—**ERODE**.—A. W. Brough* ; W. T. M. Clewes, B.A., Mrs. Clewes ;
Miss J. W. Inglis, M.A.* ; Miss H. M. Pollard, M.B., B.S. ; Miss
H. M. May ; Miss G. Falshaw, D-es L. ; Miss D. L. Stephens,
B.Sc.
Indian Evangelists : G. Gnanamuttu ; Thambi Raj ; T. Madara-
nayaham ; P. R. Sisamani.
Indian Pastors.—L. I. Stephen, P. Thangamuttu, K. Subbarao,
K. Venkobaroo, S. Gnanamoni, P. R. Samuel.
- 1830—**COIMBATORE**.—Ralph Robertson, B.D., Mrs. Robertson ; Miss
A. A. Grierson.
Indian Evangelist : D. P. Doraiswamy.
Indian Pastors : D. L. Ross ; E. J. Rajarathnam.
- 1810—**BELLARY**.—E. Herbert Lewis, Mrs. Lewis ; G. H. Parker, M.A., B.D.,
Mrs. Parker* ; Miss B. D. Fry, B.A. ; Miss M. L. Barrett.*
Indian Evangelists : C. Swamidas ; H. K. Yohonappa ; S. Chida-
nanda ; T. Adrushiah.
Indian Pastors : H. Sumitra, B.A., K. Dayashila, S. Sundraraj,
J. S. Abraham, J. Abel, H. G. Silappa.
- 1820—**BANGALORE**.—S. J. Cox, M.A.*, Mrs. Cox* ; F. L. Marler (Litera-
ture Missionary of the Andhra Christian Council), Mrs. Marler ;
A. E. Walden, B.Sc., Mrs. Walden ; Miss M. E. Butler, B.A. ;
Miss E. E. Tidball.
Indian Pastors : S. Francis, N. Veerabhadran ; C. Tiruvangadiah.
Indian Evangelist : C. P. Abraham.
- 1892—**CHIKKA BALLAPURA**.—R. A. Hickling, Mrs. Hickling ; T. T.
Thomson, M.B., Ch.B., Mrs. Thomson.*
Indian Doctor : Miss Y. Anandamma Joseph.
Medical Evangelists : E. Rajaratnam, E. Moses.
Indian Pastors : Paul Daniel ; S. Silas.
Indian Evangelists : C. Charantrayya, V. Shadrach, B. Y. Kariba-
sappa.

III.—TRAVANCORE.

- 1818—**NAGERCOIL**.—G. H. Marsden, M.A., Mrs. Marsden ; G. W. Trowell,
M.Sc. ; Miss D. Hayes ; Miss O. Morton, B.A.*
Indian Pastors : J. M. Kesari, B.A. (District Minister) ; M. Solomon ;
S. Abraham ; S. Nesamony ; S. V. Daniel, B.D. ; A. Vethamanikkam ;
A. Isaac ; S. B. David, B.A., B.D.
- 1828—**NEYYOOR**.—T. Howard Somervell, M.A., M.B., B.Ch., F.R.C.S.,
L.R.C.P., Lond. and Camb., Mrs. Somervell ; I. M. Orr, M.B., B.Ch.,
Mrs. Orr ; E. A. Harlow, Mrs. Harlow ; Miss B. A. Blanchard ;
Miss E. F. Mills ; Miss E. A. Pidcock.
- 1905—**MARTANDAM—NEYYOOR**.—R. Sinclair, Mrs. Sinclair.
Indian Pastors : V. Y. Moses ; G. Ebenezer ; J. Nesamony ;
E. Cornelius ; G. N. Moses, B.D. ; S. Devasahayam, B.A. ; N. H.
Harris.
- 1845—**PAREYCHALEY**.—A. T. Foster, Mrs. Foster.
Indian Pastors : S. Titus (Aramanai) ; S. Jacob ; J. Isaiah.
- 1838—**TRIVANDRUM**.—R. H. Eastaff, M.A., B.D., Mrs. Eastaff, B.A. ;
A. H. Legg, M.A., Mrs. Legg.
Indian Pastors : J. E. Kesari, M.A. (Trivandrum) ; T. M. Rassalam,
B.A., B.D. ; Y. Sanannam (Venganur) ; M. Isaac (Tiruvaram) ;
K. Philipose (Divinity School) ; J. Retnam (Divinity School).

* Absent on furlough.

Date when work
was commenced

1895—**ATTINGAL**.—P. E. Burckhardt, Ph.D., Mrs. Burckhardt.

1821—**QUILON**.—W. G. Murphy.*

Indian Pastors : T. W. Rassalam (District Minister) ; M. Daniel ;
B. John.

IV.—CHINA.

1843—**HONG KONG**.—R. M. Gibson, M.D., F.R.C.S. ; S. V. Boxer, B.Sc.,
Mrs. Boxer ; F. R. Ashton, M.B., Ch.B. ; F. A. Short,
Mrs. Short ; Mrs. Arnold Hughes ; Miss Helen Davies* ;
Miss M. W. Watkin* ; Miss M. Ward ; Miss D. Hutchin-
son, B.A. ; Miss Annie Sydenham, M.R.C.S., L.R.C.P. ; Miss
V. D. A. Silcocks ; Miss D. M. Shilston.
Two Chinese Pastors.

1807—**CANTON**.—W. W. Clayson, B.A., Mrs. Clayson ; C. D. Cousins,
Mrs. Cousins.*
One Chinese Pastor.

1908—**POKLO**.—
Two Chinese Pastors.

1844—**AMOY**.—L. Gordon Phillips, B.A., B.D., Mrs. Phillips ; R. R.
Turner, M.A., Mrs. Turner ; Miss A. T. Duncan, M.A. ; Miss
A. E. Lindsay, M.A.
Three Chinese Pastors.

1886—**CHANGCHOWFU**.—Noel B. Slater, B.A., Mrs. Slater, L.R.A.M. ;
W. A. Busby, M.R.C.S., L.R.C.P. Lond., Mrs. Busby ; Miss
F. E. Reynolds ; Miss N. Wheeler.
Two Chinese Pastors.

1866—**HWEIANHSIEN**.—G. Reynolds Turner, M.B., Ch.B., Mrs. Turner* ;
A. J. Hutchinson, Mrs. Hutchinson ; Miss A. M. Horne.
Three Chinese Pastors.

1907—**TINGCHOWFU**.—
One Chinese Pastor.

1843—**SHANGHAI**.—Ernest Box,* Mrs. Box* ; J. Lee H. Paterson, M.B.,
Ch.B., Mrs. Paterson ; E. R. Hughes, B.A., Mrs. Hughes* ;
O. G. R. Beynon, Mrs. Beynon ; J. S. Barr, M.A., B.Sc., D.
Farquharson, M.B., Ch.B. ; F. H. B. Harmon, Mrs. Harmon ;
Miss Alice Clark ; Miss E. Hope Bell ; Miss K. B. Evans ; Miss
Acis Sharpe ; Miss C. M. Robertson, M.A.* ; Miss D. Wyon
(detained in England) ; Miss A. E. Towers, M.B., Ch.B., M.R.C.S.,
L.R.C.P. ; Miss E. Dykes Spicer, M.A. (Nanking) ; Miss Dorothy
E. Galbraith, M.R.C.S., L.R.C.P. (temporarily with Church of
Scotland Mission in Manchuria) ; Miss E. G. Taylor ; Miss Doris
B. Clay, M.B., B.S.
Central Staff.—T. C. Brown, B.A., B.D. (Advisory Council Secretary),
Mrs. Brown ; A. Black (China Treasurer),* Mrs. Black* ; Miss
E. Lane (Treasurer's Department) ; Miss E. H. S. Murray
(Secretarial Department).
One Chinese Pastor.

1861—**HANKOW and HANYANG**.—E. Rowlands, B.A., B.D. ; Mrs.
Rowlands ; C. W. Knott, M.Sc., Mrs. Knott, M.A. ; Keith H.
Gillison, M.B., Ch.B., Mrs. Gillison ; P. Wallbridge, B.A., Mrs.
Wallbridge ; Miss H. M. Byles, M.B., B.S. ; Miss W. I. Coxon ;
Miss M. Bleakley, M.A. ; Miss M. Martin ; Miss E. M. Haward ;
Miss Edith S. Wills ; Miss H. I. Moody ; Miss Audrey Edwards.
Two Chinese Pastors.

* Absent on furlough.